

APRIL, 1907

10 CENTS

THE STELLAR RAY



Successor to

SUGGESTION

Higher Thought Philosophy
Modern Menti-Culture
Practical Psychology
Physical Upbuilding
Astral Science
Occultism
Optimism
Opulence

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What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.



FEARLESSNESS, sincerity, assiduity in devotion, generosity, self-restraint and pity, study, rectitude, harmlessness, veracity and freedom from anger, resignation, equanimity, not speaking of the faults of others, universal compassion, patience, power, fortitude and freedom from conceit; these are the works of him whose virtues are of a Godlike character.



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THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published monthly at Detroit, Mich., by
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HENRY CLAY HODGES, Editor.

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Our Platform.

This magazine teaches that as we sow, so likewise shall we reap. That the universe is governed by immutable laws. These laws are divine. It behooves each person to become master of himself and cultivate the nobler qualities of his nature, with a view of bringing his conduct and course of life into keeping with the divine forces which are all about him. If so, it is his privilege to escape the consequences of violated law and thereby live in peace and harmony with himself and his fellow man.

EDITORIAL

DEATH IS EVOLVING LIFE.

IN the *Literary Digest* of February 2nd Mr. Charles Lenard Moore is quoted from his scholarly and interesting article on "Death, the Master Note in Literature." He claims, "the tragic part of literature to be most tonic and most inspiring." He writes:—"Death is the shadow which defines light. It is the mystery which underscores and emphasizes life. It is the negation which makes the assertion of existence valuable. At the touch of death, the common masks of life are dropped, the vulgar veils of flesh dissolve and high forms step forth, imagination sunembodied on earth, possibilities unhinted in the race we know."

Developing reason supplemented by applied science destroys shred by shred, the dark pall of death which has enveloped the human mind for ages. Not in vain has nature repeated the story of eternal change, growth, expansion, and fruition. Nature has nourished, strengthened developed and is awakening the power to comprehend, that her majestic movements are eternally evolving life; that in the present mystery called death, lies her secret of expansion and fruition. Through her laws shall it be demonstrated that death is LIFE more glorious. That the essence of life held for a time in the chalice of the physical body escapes to the greater freedom of etheric vibrations, there to realize, achieve and enjoy as unable to do in earthly mould.

The life impulse known as love from which emanates life, self sacrifice, fellowship, helpfulness, aspiration and courage, is indestructible and is transmuted through ages of individual expression. The errors and limitations of the fleshly abode are to be outgrown, aspirations realized, ideals fulfilled. We shall know through scientific data of the life beyond the grave. We may exclaim with joy. "Oh grave where is thy victory, death where is thy sting".

Hosts of victors over the fear of death are advancing with gladness through the isles of time to the great altar of eternal peace.

A THREEFOLD SECRET.

There is more involved in genuine cultivation than is apparent in the common use of the word culture. The word is derived from one which means to "tell" and to "dwell;" not simply to tell but to abide within or dwell upon. A cultured man or woman according to the generally accepted idea, is one who is well educated and of refined manners and appearance.

However, we do know that polished manners and a knowledge of rhetoric may evidence but one half of the true meaning, viz., the telling but not the dwelling.

Bring to mind your cultured acquaintances; not in a spirit of criticism but for the purpose of becoming more observing of the inner truths.

That man of irreproachable appearance, with a fluent use of good language and a courteous bearing toward his fellows. Is his inner life in harmony with the outward seeming? Or is his intellect and purpose absorbed in schemes to bring gold into his pockets, regardless of the rights of others?

That cultivated woman in her artistic home, with her refined taste in dress and gracious attractive manners. Is she unselfish, charitable, forgiving, without envy or pride?

Here is a three fold secret revealing how to obtain the priceless gem, true culture. First open the mind to a desire for wisdom, then breathe deeply and consciously of the essence of wisdom which exists in abundance for all aspiring minds as does the atmosphere for all physical life. Second, look out of self upon the universe and breathe deep inhalations of love for all fellow beings. Third, express wisdom and love in the daily life.

As you breathe mentally and physically of wisdom you will come to observe the weeds which you have permitted to flourish. They offend the awakened sense and they are uprooted one by one. The mental vision becomes clearer and beautiful flowers are visible where the weeds were crowding them from sight.

As you breathe deep, conscious inhalations of love of fellow beings, the blood quickens in the veins, gentleness of judgment, a warm interest in others, a desire to help the cause of progress, that better conditions

may come to all living beings, takes root in the prepared soil. Then no more can the rose withhold its fragrance than can the truly cultured being refrain from its expression of wisdom and love.

This secret is fast becoming no secret at all, but a means by which many, both scholarly and unlettered people, attain true culture. There is more of it in the world to-day than there has been before.

A COMPARISON.

The obstructions in the tide of life on earth are purifying and strengthening; as earth's rivers move onward forming deep pools of quiet purity and wearing channels for their swifter flowing to the sea. Not the jagged rocks of difficulty, not the whirl-pools of adversity, not the eddies of opposing minds, shall the soul remember in the life we call real. But the sparkling gems of kindness, the rippling waves of loving consideration for others, the gentle lappings of the under-current of sacrifice of self for love's sake, the sudden leap or plunge to help a sinking craft or one stranded in shallows or being dashed upon rocks of adversity. These will be treasures of priceless value in the realms of developed consciousness for their store will seem most meagre. As the *savage* counted his bravery by the scalps at his belt, the awakened being, values the love he has bound to his soul in his efforts to rescue or sustain his fellow-beings.

THE KINGDOM OF THE SPIRIT.

In the February issue of Mc Clure's magazine, which is truly a magazine for the people, the Editorials, "Wm. Allen White on the President," "An Offer of One Cent Postage" and "The History of Christian Science", seem to embody a fair and approximate estimate of the mind of the average American citizen, regarding the methods and operations of his national government, also his personal liberty of thought upon all questions secular and religious.

In an article in the same number by Wm. Allen White, entitled "Roosevelt a force for Righteousness", Mr. White says: "Schools have made men readers; reading has made men thinkers; thinking has made men seekers after truth. Never before in the history of mankind on this planet was the crust of custom and tradition so easily punctured by an idea as now. When the sense of conscience, the power of deliberate choice, the management of things and people external to himself, for preconceived ends, came to man, he ceased, and according to so eminent a physicist as Sir Oliver Lodge, "to be merely a passenger on this planet, controlled by outside forces. It is as if the reins were then placed in his hands for the first time; as if he were allowed to begin to steer, to govern his own fate and destiny, and take over some considerable part of the management of the world.

"Since man first grasped the reins, he and the moral force that had guided him have hourly been getting more and more control of the gearing of

this world. More and more has mind influenced matter. More and more has the spiritual force in government dominated the material force. The thing we call matter is becoming so impotent. They crucified the body of Christ and his spirit made Christendom. As a man thinketh in his heart, so he is. It may be shown simply enough without spinning the theory of moral government of this universe very fine, that a habit of mind becomes an attitude of life, and that by his ideals a man makes the circumstances over which he thinks he has no control. Opportunities are mere cross-roads in the lives of men and of nations, the opportunities do not make men and nations, but reveal them. And as a nation thinketh in its heart, so it is. As a nation, for thirty years America was becoming lustful of gross riches; our habit of mind made our Rockefellers, our Ryans, our Goulds, our Platts, our Pennsylvanias and our Montanas. Without national ideals, we secreted those abominations as the spider secretes poison. The whole infernal system of money-bought government, money-bought churches, and schools was as surely made from the commercial malice in our own hearts as the golden calf set up in the wilderness was the god of the Israelites. The history of the world is merely the current taken by the thoughts of men. This is the kingdom of the spirit."

Like David of Bible fame are such leaders as George Washington, Wm. Lloyd Garrison, Abraham Lincoln and Theo. Roosevelt. They step forward to slay the giants of oppression, slavery and corruption.

George Washington met the giant of oppression and drove him from our shores. Wm. Loyd Garrison and Abraham Lincoln faced the giant slavery. Theodore Roosevelt is another David before the black browed, scornful monster of Corruption, (political intrigue allied to graft and virulent fraud). He is dauntless in the use of his simple weapon, Truth, with its crashings of exposure and retribution.

Each generation has its Davids, and these Davids are imbued with a courage and force that sweeps onward, as the wind, "where it listeth" bearing purity in its breath from the kingdom of the Spirit of Eternal Progress, before which oppression slavery and corruption must fall. Shall it not redound to the honor of humanity, that her hosts rush onward and complete the grand onslaught? Shall it not rally about the standard of righteousness, whose colors float from the lofty ramparts of the Kingdom of the Spirit, until man attains the majesty of the God within him?

PRESIDENT ELIOT.

Asks Why Finality in Religion Should be Considered Reached When Science is Yet Young.

Boston, January 21.—President Charles W Eliot, of Harvard university, speaking before a meeting of congregational ministers in this city, on the subject of "Ecclesiasticism, ritualism and creeds," emphasized his position against anything and everything that stands for finality in religion.

Outside of what is called religion, he said, there is no place where ab-

solute truth is fixed. There is an irresistible trend toward the belief that truth cannot be fixed. In the region of philosophy and metaphysics, there is an incessant flux; in chemistry, zoology, botany, no one for a moment believes that the end has been reached. "Why should the theologian say he has reached the fixed point in his research?" President Eliot asked.

Is it reasonable, we ask with President Eliot, that the early fathers of Christianity who compiled the scriptures two hundred and sixty years after the beginning of the Christian Era, from the fragmentary manuscripts that came into their possession should have been broad minded enough to have encompassed religious truth, for all ages to come? It cannot be true that the creeds formulated in past centuries should continue to guide minds into their narrow lines of religious thought for all time.—Editor.

CREEDS AND DOGMAS.

Creeds and dogmas are useless anchors which have held the ship of progress at ancient moorings while the tide of human development has passed by and left them to be destroyed by the winds and waves of the ever moving sea of advancing thought.—Ed.

The other law of gravitation—the law one ought to subject his thoughts to—is the one that draws the plant to the light and the tree towards the sky.

SUCCESS AND PARSIMONY.

A STRONG determination to become a money-maker is apt to develop a full fledged bird, whom we may call greed, with the stomach of an ostrich and the appetite of an anaconda. The desire to make money is not to be discounted by any preaching against the worldliness of such a desire, but it should be composed of entities, strong enough to bear it above greed, grind and parsimony. A man who intends to succeed in the business world is too wise to be parsimonious in his dealings. He knows that the employees of a parsimonious propigator, manufacturer, or dealer are antagonized. They lack interest in the enterprise, also respect for its head. He knows that they will migrate to a more genial atmosphere and liberal dealing as surely as the birds fly south when the winter blasts blow. In this wisdom he has stood beside the man on the mountain top and caught the breath of heaven, which wafts good to all. He has recognized the advantage to himself from benefiting others. Not in these days may the desire to succeed arm itself with grinding methods; nor turn the wheels of industry with parsimonious detail. The enterprise which succeeds is the one which is based upon the principle of humane consideration for all employees, including liberal remuneration for service and up-to-date equipment. This is the only method which engenders respect and esteem for the head of the enterprise, genuine pride and a productive interest through all of its departments which adds ten thousand

fold to its forcefulness in the business world.

Observe the tide of wealth which flows to the enterprises whose activities are founded upon this principle. While exploiting for success the channel of real values, not shams, liberal consideration of all concerned and thrift, not selfishness and penuriousness, are safe; in these channels will be met no adverse currents of fraud exposed, no lack of willing, joyful co-operation from employees and never the whine of parsimony.

AWAKENING.

WHEN your eyes behold your fellowmen with a thrill of kinship, when your ear catches the bird calls, and the sounds of all life resound through your being as a melodious chord, when the fragrance of flowers and growing plants are sweet to your nostrils, when the fruit and food products of Mother Earth are luscious to your taste, when your heart beats with glad consciousness, that all is well; then may it be known to you that light is breaking into the night of your unconsciousness.

A BRIEF article by J. H. Lingo in our February issue in which are related strange experiences also an explanation of the same requested from our readers, has called to our desk a multitude of explanations, speculations and letters of advice, many of them interesting and worthy of publication. We are however, unable to publish them all, on account of lack of space.

KINGS, QUEENS AND PRINCES.

On the mountain tops are standing the leaders of conquering hosts. Their outlook encompasses the battleground of possible achievement. Their gleaming swords of truth are uplifted, piercing the dark canopies of ignorance stretching in somber gloom over the peoples of the earth. Lo! their density is rent, they are breaking and fluttering in the pure breeze of progress. Rose hued rays of liberty and power for each soul are penetrating the night of fear and selfish strife. The torn tents of limitation, oppression, self condemnation, are falling; the light of kingly attributes disperses the shadows. Monarchs are lifting their crowned heads to claim the right vested in them from the beginning of all time. Behold it is a vast army of kings, queens and princess who have been imprisoned beneath Error's frowning fortifications.

Each man is king and ruler of his own domain of purpose and activity. Each woman is queen of her realm of motherhood, of which no kingdom is more noble or more powerful. Every child is a prince or princess of the universe inheriting its vastness, beauty and wealth.

BENEFIT OF STORMS.

WHEN the lightning flashes, the thunder crashes and the wind lashes the earth, stand in calm peace and admiration of such majesty of power. Realize that it is from supreme wisdom to accomplish

good that the storm sweeps on its errand. Mother Nature is shaking her diaphanous draperies to cleanse them from all impurities. She is beating dust particles from her great conservatories, orchards and vineyards, from the petals of each flower and the leaves of each tree. Her flashing lights are sent piercing the clouds of dark vapors, crashing with resounding vibrations through accumulations of gaseous impurities which must be dispelled. She deluges with pure water the mountains, hills, valleys and plains. Stirs into activity the lazy little brooks, gives the rivers a rushing business to perform which shall cleanse their waters, she remonstrates with all sluggish pools and fills them with fresh supplies. How beneficent are Mother Nature's great house cleanings. How fragrant is the purified atmosphere, how clear the blue, and fresh the green and how beautiful the earth after a storm! Though tempests rage, they are but expressions of beneficent law. Though physical life be crushed, though hearts are wrung with anguish, all is well.

As the sunlight glorifies each upturned pebble in the pathway of the storm so does the sunlight of Eternal Goodness, glorify each life sometime, somewhere, when and where the storm shall have ceased to rage.

Sarcasm's fire never upbuilds, its use is to burn rubbish. Touch not its flame to any part of a new enterprise.

The Saying of Omar Ibn, Al Halif. (THE SECOND CALIPH.)

Four things come not back:
The spoken word;
The sped arrow;
Time past;
The neglected opportunity.

IN our circulation department we are offering inducements to our readers to interest their friends in THE STELLAR RAY, and at the same time benefit themselves.

Besides a page in our advertising form, which states our propositions, we have inserted these offers separately, though the pages of this issue.

We do not purpose to make the STELLAR RAY a purely astrological magazine, but an open book toward all truth, as we are able to grasp it. Feeling that there is a grand vital principle in the science of astrology that is becoming more evident to thinking minds each generation of human life, a few of our pages will be devoted to that great science with others of the day.

I wish to say that I am much impressed by many of the items in THE STELLAR RAY. One thing which impresses me particularly is the fact that it courts the truth on all essential issues.—*W. J. Eswood, 251 W. Main St. Peru, Ind.*

There is an old saying that the lawyer lives on people's quarrels, the doctor on their ills, the teacher on their ignorance and the preacher on their sins. That is clearly wrong. The teacher lives by the desire for enlightenment, the doctor by men's aptitude for health, the lawyer on men's desire to do everything right so that no quarrel shall ensue, and the minister because man's higher nature demands treatment and culture.

Anyone sending us five new subscriptions at \$1.00 each, may send us \$2.50 and keep the balance, \$2.50.

W. STEWART ROSS.

(Saladin.)

Editor of the *Agnostic Journal* of London, England and author of many excellent prose and poetical works, who died recently at his home in Brixton—"stood high as a poet in the esteem of literary people of all religious beliefs and non beliefs"—Robert G. Ingersoll congratulating him upon a birthday occasion—said:

"You have earned the thanks of all who really think. You have hastened the coming of that day when there will be found in the world's creed this at least: happiness is the only good. The time to be happy is now. The place to be happy is here. The way to be happy is to try to make others so, and when that day comes, those who by thought or deed have added to the sum of human joy will be saints, and on that calender will be found your name."

Henry Hotchner, the New York lecturer under the auspices of the Theosophical society, says:

"Interest in theosophy is very good and is steadily growing better. This is but natural when it is understood what the theosophical society is and what it represents. It is an organization of truth-seekers. It represents a determined effort to get at the real truth in all things—in religion, in science, in art, in philosophy, in literature,—and to get from that truth a right conception of life and duty. The society represents

sound morality. It represents intellectual freedom.

"There is no one form of truth which members accept. They are urged to study into every department of nature and to select for themselves what seems reasonable and helpful. We find much in the old philosophies that helps us to understand life and life's problems. We find much in modern science that is illuminative. We find much in the various religions that is good. So, by putting together the most important truths in these different departments of human activity, we get a clear understanding of life and we are able to solve many of life's serious problems."

"THE STUFF I HAND OUT."

ITHACA, N. Y., Jan. 29.—The Cornell creed, according to a Cornell university professor, who has his version on his desk where he can look at it when he works, is as follows:

"I believe in the stuff I am handing out, in the firm I am working for, and in my ability to get results. I believe that honest stuff can be passed out to honest men by honest methods.

"I believe in working, not weeping; in boosting, not knocking, and in the pleasure of my job. I believe that a man gets what he goes after; that one deed done today is worth two deeds tomorrow, and that no man is down and out until he has lost faith in himself."

A SATURDAY NIGHT THOUGHT.

Our real life is our higher life. To be a realist, one must become an idealist. For a man's life is not at all in what he possesses and never wholly in what he is, but largely in what he hopes to be. That is we are saved by hope. This means that we must both be stern and patient with ourselves—stern when we are tempted to be too easily satisfied with our attainments; patient when we are tempted to demand perfection all along the line and all at once. If this seems to keep our lives in a continual state of unstable equilibrium, that, it must be remembered, is the normal condition of going on. The man who is in a state of stable equilibrium is the man who is standing still. Our problems and our duties alike are those of men who are putting one foot before the other—of men who are in the way. The difficulty is to do the right thing at the right time, to be stern with ourselves, when there is the need of the hour, and patient when weariness or weakness impell us to querulous fault-finding with our own progress toward the goal. The wise man forms a league with his own better self. He does not keep an eye so much upon his own moving feet as upon the goal and the way. His real life is the life of aspiration; his real self is made up not merely of what he has already come to be but also of what he is becoming. So it includes a faith which is the channel of the love of God and a hope which finds encouragement in

gains already made and in the attainment of all good and great men who, after all, are but his brothers in the upward way.—*Boston Transcript*.

I'm on a journey—it may be long—
On this stalwart steed of mine,
On a road that's smooth on a road
that's rough,
With many a steep incline.
For, so it is, when the God of all
For Earth had formed a plan,
In that ancient day he saw my way—
As that of every man.

And the thought he had for me that
hour,
Down the æons of years since then,
Has found its way, and entered my
soul
When born to the race of men;
And wakened me, lo! to the journey
I go,
With its shadow, and storm, and
shine;
And, so it is, I'm going forth
On this stalwart steed of mine.

This stalwart steed that bears me
on,
It hath to Nature's eye,
No form, is viewless as the air
That doth Earth glorify.
Yet, I'm borne on—and without
fear—
My steed is sure of limb;
And, if I came from God, I know
'T will bear me back to him!
—George Newell Lovejoy.

WAS IT TELEPATHY OR A COINCIDENCE?

TOWARD the latter part of the summer of 1881, I went from Florence to Venice, intending to remain three or four days, but I met Robert Blum, who took me to the Casa Jankovitz and I was inducted into the society of a dozen or more American Artists and my three days were prolonged to three weeks. Signora Jankovitz gave me an apartment with windows looking toward the Grand Canal and across the lagoons, probably the same which were occupied by Whistler during the following January, as described by Bacher in the December number of the Century Magazine.

Blum was at that time the foremost American illustrator, and was employed by Scribner's Magazine. I was writing for art journals and magazines. One day Blum said that he wanted to show me the works of a great artist who had lived during the century following the Renaissance of art, and for that reason had been almost overlooked by the writers on art. He proposed that if I should agree with him in his estimate of Tiepolo's works, I should write him up for a London Art journal and that he would secure permission from Scribner's to illustrate it.

Together we visited the numerous churches and palaces which contained the colossal masterpieces of Tiepolo and I fully concurred with Blum's estimate of his genius. We rummaged the great library and could find scarcely two dozen lines in any stand-

dard work in relation to him, and what little was said was somewhat disparaging. Characterizing him as an imitator of Paul Veronese.

I agreed to write the article, and to make my study thorough, I visited the Canola Palace at Verona where he had produced a noble creation, "The Apotheosis of Hercules" on the ceiling of the audience chamber. I then followed him to Munich and finally to Wurzburg where he had decorated the ceiling of the archbishop's palace. Blum in the meantime was making sketches for his illustrations. I had all of the material for the article in my head intending to write it on my return to America.

I was occupied for a time after my return and deferred the writing. You may imagine my astonishment, when one day I took up the last copy of the art journal for which I had intended to write the article, and there it was almost word for word, as I had it in my mind with the identical illustrations by an English Artist. Tiepolo had been dead over a hundred years and had been almost entirely ignored by all writers. No one outside of Blum and myself knew of our intentions in regard to his works and here my unwritten article had been produced in almost my own language. It made quite a sensation in the art world and Tiepolo has since been recognized as one of the great artists of grandiose composition of all the centuries. Was it telepathy or a coincidence?—*W. R. Hodges.*

The just alone shall be reborn—
alone be immortal. This is the truth.

HEALTH AND HYGIENE

ANCIENT SURGERY.

By JOHN B. MURPHY, A. M., M. D.

THE history of anesthesia goes back many centuries. Herodotus tells us that the Scythians inhaled vapors of hemp seed to produce drunkenness 200 B. C. Hoa-Tho, a Chinese surgeon, amputated a leg by using hasheesh. In the thirteenth century several surgeons used during an operation sponges saturated with the juice of mandragora. An English chemist, Humphrey Davey, accidentally discovered the soporific properties of the protoxide of nitrogen; in 1834 Horace Wells, an American dentist, tried it on himself and Morton and Jackson tried it on others. It is said, however, that the American dentist Morton is the original discoverer of the anesthetic properties of ether. Later, Simpson, of Edinburgh, used chloroform as an anesthetic. A committee of the Chicago Medical society after a careful search and investigation established beyond a doubt that the priority of the use of chloroform belongs to Guthrie. It is my hope as well as my belief that Chemistry will give us an anesthetic in the future which will not be toxic and will never expose the patient to death from its intrinsic effects.

Hemostasis was unknown to ancient and medieval surgeons; patients affected with severe hemorrhage died, and still it seems the most primitive impulse would be to stay the flow of

blood by pressure. Until the end of the eighteenth century 60 per cent of the amputations were practiced without hemostasis. The ligature was not known until the time of Pare, (1530), and only in the nineteenth century did it commence to be generally employed. In 1733 John Lewis Petit invented the tourniquet.

Antisepsis and asepsis are of still later origin. Until the discovery of ~~every~~ every wound suppurated and was complicated with erysipelas, gangrene, tetanus, and the like. Abdominal operations were generally fatal. A good picture of the epoch before ~~antisepsis~~ and antisepsis is given by Harold Begbie (Pall Mall Gazette, 1904, vol. 33): "Thirty years ago a screaming patient was strapped and pinioned to the operating table. The knives flashed at lightning speed, the surgeon sweating with his hurried carpentry, dropping beads of perspiration and other foreign bodies into the wound, cut through the bone with a saw, whose only virtue was its sharpness, while the assistant selected his ligature from a row held in his teeth, in order of size from right to left"

Systematic and scientific antisepsis originated with ~~Robert~~ and ~~Joseph~~. However, the ancient nations knew of certain substances, marvelous balsams, which had the properties of healing wounds. Hot iron and boiled oil were used as antiseptics in the middle ages.

ROOF WARDS.

"Roof wards," which represent the latest advance which medical science has made in the treatment of pneumonia and typhoid fever, are shortly to be opened on the top of the main building of the Presbyterian Hospital. The structures, railings and various appliances are the gift of a patron of the institution, who made the donation simply as "A Friend."

It is expected that they will be partly used at least for the benefit of patients by the middle of next month. Two other hospitals, whose superintendents have inspected the new roof wards of the Presbyterian, are making arrangements to install a similar equipment.

So successful was the treatment of pneumonia and kindred diseases on the roof of the institution last winter, under the direction of Dr. William P. Northrup, that it was decided to make it a feature of the hospital. Of the cases that were treated there only one death occurred, and that was due to double pneumonia, complicated with several other maladies.

In the middle of the roof of the hospital are two structures of corrugated iron, braced by steel beams, built on the principle of horse sheds. The air has free circulation beneath the roof, which is continued out in front, with an awning frame covered with wire netting. On this, when the days are sunny, is stretched heavy canvas.

The entire roof is enclosed by a closely woven wire fence, which rises to a height of ten feet.

On the tiling is a covering of grooved flooring, which gives a surface not unlike that of the promenade deck of an ocean liner. The boards are covered with canvas, protected from the weather by several coats of paint, which makes them springy to the tread.

Many of the patients are to be brought up from the hospital wards in their beds, which are placed on the roof. Rolling chairs and steamer chairs are also provided.

The roof is divided into two areas, one a ward for women and children and the other for men. It is thought fifty patients in all can be treated. Delirious patients do especially well under such treatment and the fresh air has a soothing effect. Children after a day on the roof sink into a deep sleep.

The institution is at Madison avenue and Seventieth street, and from its top may be enjoyed breezes which sweep over the treetops of Central Park.

This open air sanitarium will cost about \$15,000. Although the trustees decline at the present time to make any announcement concerning the donor, it is generally understood that it was given by Mrs. W. K. Vanderbilt, Sr.

If you purchase one of our \$5.00 horoscopes, you will be entitled to one year's subscription to THE STELLAR RAY free of charge. Either your own extended or sent to any address you desire.

THE NEED OF LAUGHTER.

A celebrated Dominican divine held that laughter was the effect of original sin, and that Adam was incapable of laughter before the Fall. So much the worse for Adam. If I could believe that theory (says "Thormanby" in *"T. P's Weekly"*), I should feel less surprise at a lapse of "Our First Parent," for the man who cannot laugh is in a parlous state. Since the Fall, however, the wisest of men have thought otherwise, and have recognized in laughter one of man's most precious gifts. "Man," said Epictetus, the stoic, "is the solitary laughing animal; the brutes cannot laugh." "Laugh if you are wise," was the advice of the witty Roman epigrammatist, Martial. And, indeed, it is the wisest men who have been the most strenuous advocates of merriment. Solomon is never tired of singing the praises of the "merry heart"; it "maketh a cheerful countenance;" "he that is of a merry heart hath a continual feast;" "a merry heart doeth good like a medicine." Socrates, Erasmus, Sir Thomas Moore were all lovers of laughter. Addison, though himself a sedate person, and though inclined to regard laughter as "a weakness in the composition of human nature," nevertheless confesses that "if we consider the frequent relief which we receive from it, how often with transient and unexpected gleams of joy it breaks the gloom which is apt to depress the mind and damp our spirits, one would take care not to grow too wise for so great a pleasure of life." Moreover, laughter is as good for the body

as for the mind. Hear the opinion of a learned German, the ponderous yet cheerful Hufeland, on this point. "Laughter," he says, "is one of the most important aids to digestion with which we are acquainted, and the custom in vogue among our ancestors of exciting it by jesters and buffoons was founded in true medical principles. Cheerful and joyous companions are invaluable at meals; obtain such if possible, for the nourishment received amid mirth and jollity is productive of light and healthy blood.

*"If you should see a fellow man with
trouble's flag unfurled,
And looking like he didn't have a
friend in all the world,
Go up and slap him on the back and
holler, 'How d'you do?
And grasp his hand so warm he'll
know he has a friend in you,
An' ask him what's a-hurtin' him, and
laugh his cares away,
An' tell him the darkest hour is just
before the day;
Don't talk in graveyard palaver, but
say it right out loud,
That God will sprinkle sunshine in
the trail of every cloud."*

—SELECTED.

—From *New Thought*.

If you will send us ten new subscriptions you may keep one-half the money (\$5.00) for yourself. And for this special effort we will send you 2,000 YEARS IN CELESTIAL LIFE, (price \$1.25) free of charge. (This is the most wonderful book of the age.)

WORRY AND DISEASE.

BY DR. C. W. SALESBY.

As a direct cause of the kinds of nervous disease which we call functional, worry is, of course, all-important. Many people cannot sleep because they worry about their inability to sleep. The more vigorously such persons set themselves to coax sleep—meantime becoming more apprehensive of failure—the more likely does failure become.

The case is notoriously the same with nervous dyspepsia. Indeed, any part or function of one's body is apt to become disordered if we pay it too much attention. The higher part of the nervous system, that which is associated with consciousness, is wise when it leaves the lower levels to do their own business in their own way.

Hysteria in all its many forms seems to be increasing, and worry is one of its most potent causes. The patient has lost his or her power of volition. As Sir James Paget puts it, "the patient says I cannot; her friends say she will not; the truth is she cannot will." In other words she has lost her self-confidence. Worry and self-confidence cannot co-exist.

If proof of the power of the mind in relation to hysteria and all forms of functional nervous disease be desired, the mere progress of Christian Science will provide it.

Christian Science is increasing and is even threatening, as Mark Twain declares, to become the dominant religion, because it meets a real need. It teaches that to worry and to fear

must be attributed all the ills that flesh is heir to.

And this is true of such an amazing proportion of these ills that Christian Science cures them. The religion that has this kind of survival value will survive, and is quite independent of the good luck which I, for one, wish it.

That the thing must be purged of quackery and of the lies with which it abounds is certainly true. But this must not blind us to a recognition of the great truth which, however unworthily Christian Science enshrines, it assuredly is as true as it was 1,900 years ago, "Thy faith hath made thee whole."

A MOST REMARKABLE STORY.

Prof. James H. Hyslop, vice president of the American Society for Psychical Research, and formerly of Columbia university, has just learned the details of one of the most remarkable stories of "spiritualistic" treatment ever told even in the annals of his society. And in this case there is no concealment of names and dates. All the facts, apparently, are easily verified.

About five years ago Mrs. Mary Scott Rowland, of Windsor Arcade, 571 East Fifth Avenue, was down at her summer home at Blue Point, L. I. She was riding from her home to the village one morning on her bicycle when the wheel struck some sand and the handle bar sprang back, striking her on the left breast.

Six months later there was a large lump on her breast where she had been struck.

She went to her physician, Dr. R. E. Townsend, in the Ansonia, for advice. He told her, she says, that she was run down and that she had better go away for a few weeks.

Mrs. Rowland went to Lakewood for three weeks, but the swelling got worse, and she again went to Dr. Townsend.

"Better go see Dr. Helmuth," he told her. "He is a specialist, and will know what to do." Dr. Helmuth examined her breast, and told her it would have to come off.

"It must be removed soon," he said, "or the other breast will have to come off, too."

"Then Dr. Helmuth said he was going to Paris and would be back in a month to perform the operation. He left me some pills and prescribed a plaster.

"He also wrote on a piece of paper his diagnosis of my case, which opinion I have, as also the pills which I never used. I never applied the plaster.

"Dr. Helmuth was very much concerned about my condition and came once to my office before going abroad to tell me to carry out his instructions.

"Finally, I determined to go to the Rev. Mr. Curlis, in Brooklyn, and try through him to get advice from some one in the spirit world. Mr. Curlis established communication with 'Dr. Shirley' his control, and my case was stated.

"Do as I direct," said Dr. Shirley, 'and you will be cured. Take electric treatment through the hands for three

months. I will visit you once a month for that time and direct you further.'

"I went to Dr. Townsend, who had in the first place, you remember, sent me to Dr. Helmuth, and for three months he gave me the electric treatment. At the end of that time 'Dr. Shirley' communicated with me and told me to extend the treatment for ten days.

"I want the last vestige of matter removed," was what he said.

"I was absolutely cured. That was five or six years ago.

"I went to Dr. Helmuth one day. When he saw me he was inclined to be angry, thinking I had left him and gone to some other physician.

"Well, where have you been?" he asked.

"I told him that no operation had been performed; that no knife had been applied to my breast, and that I had taken no medicine.

"Then I told him the treatment I had undergone. 'Show me your breast,' he said.

"He was dumfounded. He walked up and down his office, saying, 'I cannot understand it.'

"Before I went away I asked him if he thought the disease would come back.

"If it does, take the same treatment," he said."

I have just read the last number of THE STELLAR RAY. It is fine. Keep your face in the magazine. It inspires confidence.—*Italy Hemperly*, College Park, Ga.

CHILD LABOR.

By ELINOR H. STOV.

BISHOP McVICKER, of Rhode Island, said that when a class came before him for confirmation he noticed their small size and puny appearance. They seemed rather young to be confirmed but the minister to whom he spoke said: "It was not because they were so young, but because they had had no chance to grow." A visitor to the coal-breakers where children are worked gets this apology from the superintendent or foreman; not for facts which make you ashamed of your race—not for the destruction of child-life, but—"It's a pretty bad place for your good clothes."

In a large western mill a small girl was seen by a visitor bending over a machine, face flushed, arms flying, every nerve quivering, working at top speed; she was earning \$7 a week on piece work. The visitor asked: "What will she be earning five years from now?" "Oh," said the superintendent, "I presume we shall have another girl by that time!" We all presume so. Said another mill man where they employ young children: "Look into the faces of these boys and you will see they are not fitted for anything else. You must be careful how you play the part of providence to people born to another kind of life. I shall oppose every effort made for improved legislation."

Mrs. Van Vorst says that she got this "why" from the wife of a wealthy cotton-mill employer, when she (Mrs. Van Vorst) suggested that better

things might be done for these southern children than to keep them at work in the mills; that they might be freed from night work, and given schools and holidays and some recreation. "Yes, it might be done," was the reply "by concerted action; but for my husband alone, it would be ruin!" "Not ruin, but a reduction," suggested Mrs. Van Vorst. "No, ruin!" was the answer flashed back. "To compete we must have our 66 hours a week!" And it is upon such a system of dishonor, dishonesty and lies that child-labor is built. For deaf is the ear to this bitter cry, and blind their eyes to this degradation wrought by their own hands—and yet, "A child's sob in the silence curses deeper than a strong man in his wrath."—*From an article in the Arena.*

HOW TO BREATHE CORRECTLY.

In breathing many people use the injurious method of lifting the collar bone and the upper part of the chest, thereby neglecting the base of the lungs. The lungs should, however, be filled from the base, for in imperfect and shallow breathing only a portion of the lung cells are brought into action and a corresponding portion of the lung capacity is lost, the system suffering in consequence. The best way to breathe must necessarily be that which causes a maximum of lung expansion with a minimum of effort, and we only get this at the base of the lungs where they are broadest and biggest and are surrounded by soft parts. This being,

so, it is always the deep, full breathing that is the most effective, and this method should be practised regularly in our daily life, in order to promote the general health and efficiency of the body. The control which can be obtained over the breathing muscles by practice is extraordinary.

The cause of incorrect breathing is very often ill-fitting clothes or an unnatural posture. Tight lacing, in particular, is frequently responsible for wrong breathing, as it causes a displacement of the abdominal viscera and of the heart. The weight of heavy clothes, wrong cuts, and belts are also very injurious in this respect, whilst for mouth breathing there is absolutely no excuse whatever. The proper method is to take the breath through the nostrils, which are Nature's respirator and filter. Air inhaled through the mouth is taken unwarmed and unfiltered, and is responsible for many sore throats and colds. By breathing through the nose the air becomes of the same temperature as the body before it arrives at the vital parts. The organs of respiration have their only protective apparatus, filter, or dust catchers in the nostrils, which strain the air of its impurities in addition to warming the air inhaled.

It must not be forgotten that there is to be found in the air we breathe, just as in the food we eat, a substance or principle—a vital force—from which activity and vitality are derived. We are constantly inhaling the air charged with this vital principle, and are as constantly extracting the latter from the air and appropriating

it to our uses. Indeed, we draw it to us more easily from the air than from any other source. It follows, therefore, that by controlled and regulated breathing we are enabled to extract a greater supply than is the case in ordinary breathing, and this supply is stored away in the nerve centres to be used when necessary. It is upon this reserve supply that one draws in the practice of Psycho-Therapeutics; therefore, correct breathing is an important factor in the development of that strength and vitality which one imparts to others in the exercise of the healing art. By the complete breath the internal organs are revitalized and strengthened, giving tone to the entire nervous system, and if it is made a rule to practise deep breathing every day, it soon becomes a habit to breathe deeply always, the correct method giving place unconsciously to the imperfect one prevailing hitherto.—*Health Record, London, England.*

THE TREATMENT OF CANCER.

By Dr. Robert Bell, M. D., F. F. P. S., a Cancer Specialist, and late Senior Physician of the Glasgow Hospital for Women (author of "The Treatment of Cancer without Operation," "The Cancer Problem in a Nutshell," etc.).

Indeed so convinced am I of the value of a diet largely composed of uncooked vegetables and fruits, nuts of course being included, that I have no hesitation in proclaiming that if a liberal supply of uncooked vegetables and fruit were included in our dietary *Cancer would soon become a matter of history only.*

Moreover, I am convinced that a diet of this nature would, unaided, prove a sufficiently powerful therapeutic agent to rely upon in the treatment of this disease, my reason for hazarding such a statement being that it would prove of immense assistance in re-establishing healthy cell metabolism, and it would accomplish this by providing in sufficient quantity that pabulum which the blood requires to enable it to supply an adequate amount of vital energy to the various organs which their physiological necessities demand, the supply of which had hitherto been deficient.

I do not wish to dogmatise or insist upon one relying solely upon a dietary of fruit and vegetables, though I am convinced this is what was ordained to be our food supply, but what I do insist upon is that uncooked fruit and vegetables should constitute the chief portion of our daily rations. Even if we consider the effect of a meat diet, experience teaches us that cooking, by coagulating the albumen (and a similar effect is produced by pickling) not only reduces its food value, but renders it more indigestible.

Over twenty years ago, when my health suffered at intervals from overwork, I, like many others from a similar cause, was subject to boils. Now we know that the epithelium, when in a healthy condition, is impenetrable to all microbic influence. On the other hand if from any cause the epithelial cells do not come to maturity before being thrown off, the succeeding cells lose their horny character and permit the entrance of that microbe into the hair follicles which

gives rise to what are erroneously termed heat spots—which frequently develop into boils.

During one of these attacks a friend advised me to eat at least half-a-dozen oranges every day. I followed his advice and the effect was most gratifying, and I have acted upon it repeatedly, as well as recommended it to my patients and always with satisfactory results. This I can only attribute to the beneficial effects produced upon cell metabolism by the extra quantity of fresh fruit supplied to the system. It would appear, therefore, that other affections of the skin are due essentially to the same cause as scurvy, though not perhaps to the same degree.

From the foregoing remarks it will not be inferred, I trust, that I advocate a dietary entirely composed of uncooked vegetables and fruit, but what I recommend is that these articles should be partaken of in much larger quantities than usually is the case. In my opinion cell metabolism cannot proceed satisfactorily if this is not supplied in a liberal measure. Salads composed of vegetables, where a sound set of teeth is essential to their thorough mastication, can be passed through the mincing machine, which will, for the purpose, prove a good substitute. For nuts of all descriptions and almonds it answers admirably, and even for apples it can be usefully employed.

When vegetables are cooked in the ordinary way, as I have stated in a previous paragraph, a considerable amount of their valuable properties are lost by solution in the water they are boiled in. To avoid this waste of

valuable material it is advisable to have them cooked by steam heat, which not only provides against any loss, but also improves the flavour. There are several appliances which serve this purpose, but what I employ is called a boilerette.

In conclusion permit me again to call attention to the necessity of a complete evacuation of the bowels every twenty-four hours. I need hardly add that the diet recommended will assist materially in this direction.

MENTAL PURITY.

IT is a scientific axiom that atoms of matter thrown into a particular set of vibrations repeatedly, gradually assume such a set of vibrations *automatically*. So if we, by adopting a low standard of thought, cause our mental atoms to vibrate slowly and in coarse sets, eventually we shall find coarse thoughts proceeding from ourselves automatically, as it were, and low thoughts of others attracting us by reason of their coarseness, whilst to the higher things of life, we shall become well-nigh dead.

But on the other hand, if we quicken the vibrations of the mind and eject all the coarser matter by adopting a high standard of thought, by realizing the power of thought—how it can and will build up for us a thought body of such material as we supply it with, and how it will act on ourselves and others for good or evil, according as we think good or evil things, then we shall form the tendency to vibrate quickly at all times, and uplifting thoughts will ever suggest themselves to us.

We shall exert an influence for good on all around us, even on absent relatives and friends, and we shall become receptive of all pure thoughts, sent into space by others vibrating in unison with us, and impervious to all baneful impressions.

To those who cultivate a pure mental body comes the power of thought in many new shapes, some but little known to the multitude, and where known often scoffed at, and yet their value is being demonstrated daily.

First, perhaps, will be awakened the latent faculty of placing oneself en rapport on the mental plane with absent friends, receiving messages from them and returning them; for thought transcends time and space, and if only one can grasp this axiom and vibrate in unison with others, wireless thought telegrams may be exchanged, by one wheresoever one may be. And later the higher faculty may be developed which opens up to one higher worlds and communication with those dear ones who have gone before.

Similarly will one be able to read the thoughts of others, thus forming an opinion much nearer the truth, as to the character of those with whom one is brought in contact; and where evil thoughts abound, the power to resolve one's own thoughts into such shape that they are proof against them will be put into motion automatically, so that no harm can accrue.

Sitting alone, in one's own chamber and concentrating one's power of thought on a high ideal, a labour of love, one will be able to infuse great

energy therein, though the actual accomplishment be a physical task. And if several pure thinkers combined and agreed to devote a fixed short space of time each day to continuous thought in aid of some good work, some great cause, abundant would be the harvest.

It is in the power of each one of us by right living and right thinking to cultivate a mental body of such purity that every thought shall be controlled and none but pure ones allowed to go forth into the world; and at any time, by concentration, by pouring one's whole thought outwards to a given object, tasks which before seemed herculean shall melt into insignificance.

Once we have gained this power and knowledge no longer shall we allow our thoughts to be, "at random sent," but with a great purpose each one will be directed to soothe the afflicted in their distress, to cheer hearts burdened with the despair of doubt, or souls struggling to free themselves from their lowly standard and to rise to nobler heights. Thus should we make the world about us brighter and better for our presence.—*Edward E. Long, In The Herald of the Golden Age.* Paignton, England.

BY PEARL JESSAMINE BYRNS.

Contentment is a diamond which sparkles in any setting.

Cheerfulness is a happy endowment. If born without it, we should cultivate it. It is an asset in life more valuable than money, position, or other wordly goods. It sweetens life.

WATER DRINKING.

Sometimes a person writes to us that it is harmful to drink two or three quarts of water daily; sometimes a friend argues that we ought to drink only when thirsty, etc. Drinking, like breathing, is a matter of habit. Few persons breathe deeply or take in all the air that is necessary for health; few drink enough pure water.

It is a mistake to think that water drinking is harmful, water does not tax the system like food; it undergoes no chemical change; no vital force is used in eliminating water, as evaporation, gravity, capillary attraction, osmose, etc., perform the greater portion of the work without any drain on the vital powers. Pure water in the body dissolves and carries off waste material, mineral matter, poisons, impurities, and this absorption of the debris of the body is performed without any appreciable effort on the part of the system.

THE USEFUL 'OLOGIES.

Daughter—Yes, I've graduated, but now I must inform myself in psychology, philology, bibli—

Practical mother—Stop right where you are. I have arranged for you a thorough course in roastology, boilology, stitchology, darnology and general domestic hystleology. Now get on your working clothes.—*Credit Lost.*

I am more than pleased with THE STELLAR RAY and look upon it as a personal friend.—*Mrs. A. M. York, 65 N. Bellevue, Memphis, Tenn.*

DR. OSLER WAS MISUNDERSTOOD.

Dr. William Osler's statement made nearly two years ago, that "man's best work is done before forty," which he meant in a preparatory sense, created a world-wide sensation at the time, its signification being thoughtlessly and injuriously perverted, says the *Christian Herald*. It is only lately that it has received its true interpretation.

Taking advantage of Dr. Osler's presence in Canada recently (whither he came to celebrate the centenary of his beloved mother), Charles Leonard-Stuart, the well known encyclopaedist, wrote to him for accurate information. The reports of the professors address to the students at John Hopkins University were so distorted that "oslerized" has become a familiar term.

Dr. Osler's real words on that occasion were:

"The teacher's life should have three periods—study until twenty-five; investigation until forty; profession until sixty, at which time I would have him retired on a double allowance. Whether Anthony Trollope's suggestion of a college and chloroform should be carried out or not, I have become a little dubious, as my own time is getting so short."

This is very different from the generally accepted idea that he asserted that man's creative usefulness ended at forty, and suggested his chloroforming at sixty. In an encyclopaedic article on medicine, Dr. Osler writes thus on age:

"Within the past three centuries,

the average working life of English-speaking men has doubled. A few lived as long as now, and some strong or favored ones had efficient working powers as long; but the common life was worn out in what is now middle age. In Shakespeare's time, the fifties were venerable: 'Old John at Gaunt, time honored Lancaster,' was fifty-eight when supposably so addressed; and Admiral Coligny, murdered at fifty-three, is described by his contemporary biographer as a very old man. Now, when we hear of a death in the Sixties, we instinctively feel it an untimely cutting off in what should be still fresh and vigorous age, and even at eighty it seems but just fair ripeness for the sickle."

Free thinking is far from being loose thinking. Loose thinking is narrow, fettered by its own impotency.

Gentlemen: I have just received a letter from Dr. Wu Ting Fang of 32 Avenue Road, Shanghai, China, requesting me to write you to enter his name as a subscriber for THE STELLAR RAY. Kindly enter his name and send us the bill and we will remit. Wu Ting Fang as you will doubtless remember, was for many years minister from China to this country. He wishes to become a permanent subscriber for your magazine until notice given you to discontinue, therefore you will please make note and send us his bill each year for the subscription and we will remit.

Yours very truly,

Chas. C. Haskell & Co.,

Norwich, Conn.

CONTRIBUTIONS AND SELECTIONS

MENTAL TELEGRAPHY.

MENTAL telegraphy" and "telepathy" are not to be confounded, "Mental telegraphy" as distinguished from "telepathy" is wholly volitional and requires the concentration of the objective mind on the message to be communicated. This may be done at any time, therefore it is not dependent upon the sleep condition.

For those who ask derisively (as if derision settled the question): How can mind influence mind at a distance?—there is, for sufficient answer, the counter question: How can matter influence matter at a distance? It should be remembered that thought recognizes no liminations of time or space.

The Psychological Research Society of London, England, after a thorough investigation, declares as follows, in favor of "mental telegraphy," viz.: "It is certain that communication is possible between mind and mind otherwise than through the known channels of the senses. 'Mental telegraphy is a faculty long since stunted through disuse, or an evidence of a more splendid capacity to be developed.'"

Previously to giving you the modus operandi for sending mental telegrams I desire to call your attention to the fact that faith in ultimate results of the experiments is an important aid to success.

Notwithstanding the numerous, well-authenticated cases on record, there are many persons still disinclined to believe in the possibilities of "mental telegraphy." The same was true of the Morse telegraph, the Bell telephone, the Marconi wireless and many other inventions.

The people of India have good reason to believe in telegraphic communications in the form of "mental telegraphy," because for hundreds of years it has been to them an established fact. The English had positive proof of the existence of "mental telegraphy" during the Afghanistan war. The natives in the bazars and coffee houses of Bombay and Calcutta discussed the issues of the numerous battles and skirmishes, as fought, several days before the officials could get the knowledge through the fastest courier system.

Upon a close investigation it was found that there were certain Hindoos who were trained in the accurate transmission and reception of telepathic communication.

Surely there is nothing unreasonable in the belief that thought waves are projected and received and recorded in the consciousness of others.

Physiologists as well as psychologists, are now devoting much time to these studies, and every year they are raising, little by little, the dark curtain of mystery which has, in the past, concealed the workings of the human mind.

You should for the time being, shut out all other thoughts and concentrate the mind on the message. To the beginner I would say, write your message as concisely and as tersely as if you were sending every word at the rate of a cablegram. Hold the message in your hand, close your eyes and fix your attention on the mental picture of the recipient and endeavor to be present, mentally, with the person to whom the message is sent. (You can not send a mental telegram to a stranger, unless the stranger is in sight, as you have nothing upon which to focus your mind.)

If you wish an answer, you should change your mental attitude from a positive to a receptive (passive) condition. But this should not be done until you are impressed that the message has been received. But how is one to know this? Objectively you can not know until impressed by the subjective mind. Bear in mind that the subjective mind is intuitive. It knows. It is in touch with the subjective mind of the receiver, and when your message, has risen above the threshold of consciousness and is received in the objective mind of the one to whom it has been sent, your subjective mind at once notifies you by relieving your objective mind of further concentration.

By concentration I do not mean that extreme mental effort so often employed, but, instead, a quiescent concentration.

The more harmony existing between the operator and subject, the better and quicker the results. This is well illustrated by the Marconi system of wireless telegraphy. No re-

ceiver will catch a message unless said receiver is attuned to the transmitter.

Harmony, then, is the first condition of response in all mental communications; the subject and the operator being in accord. This is necessary in order to admit of reciprocal vibration and thus secure the best results. Then follow, as essential elements of success, concentration and confidence.

Those who are naturally sensitive and negative will find it easier to get into the passive attitude for receiving. Those who are positive make the best transmitters. Many persons will find it difficult to eliminate the element of doubt. It is customary to discredit and doubt everything until it has become an actual experience in life.

A CERTAIN Brahman was desecrating on the consideration due to animals, and affirming that he never destroyed one. "The law" he said, "bids us to walk carefully and with our eyes down, so as not to step on the humblest ant." At this a scientist handed him a microscope.

Looking through it, he saw a host of little animals on the fig he was about to eat, and in the water he was about to drink. He was astounded and saddened. He was then told that he could keep the microscope for any use he might have for it.

With a flash of joy the Brahman tightened his grip on the glass, hurled it crashing on a rock, and then departed with a light heart. At one easy stroke he had destroyed the truth and saved his superstition.—*Article by Edwin Markham in January 1907. Cosmopolitan.*

SPIRITUALISM DEFINED.

A FEW definitions from the Century dictionary, regarding the spiritualist. First, "One who professes a regard for spiritual things only; also, one whose employment is spiritual." Second, "One who accepts philosophical spiritualism." Of the spiritualistic: "One whose pursuits are for or pertaining to philosophic spiritualism; idealistic." Spiritualise, v. t.; "To make spiritual, or more spiritual; to elevate above what is worldly or bodily." Spiritualizer: "One who spiritualizes in any sense." Spiritually: In a spiritual manner; without corporeal grossness, sensuality or worldliness; with purity of spirit or heart." Spiritual-minded: "Having the mind set on spiritual things; having holy affections; spiritual."

Concerning what other term in the English or any other tongue, may be stated such a bright array of grand and noble qualities as cluster round this one word, Spiritualism?

MARCONI AND SPIRITUALISM.

THE Princess d'Antuni del Drago announces that Signor Marconi is interested in Spiritualism; whereupon other Spiritualists, and newspaper correspondents stationed at Rome, jump at the conclusion that he has become converted to what may be termed the cult of the occult.

The Princess is an avowed "medium," accredited by believers with the possession of exceptional powers. Perhaps her condition is psychopathic and her manifestations are in good faith. It is easily credible that the

brilliant exploiter of wireless telegraphy, having his attention arrested by phenomena heralded as supernatural, has decided that they are worthy of investigation. Many Spiritualistic mediums are vulgar frauds. It does not follow that all are such. Indeed, it is likely that some of them are subject to peculiar nervous states, and as much mystified as those whom they mystify by what they say and do when "under control."

Marconi is not the first man of high standing as a scientist who has undertaken to investigate the phenomena of Spiritualism. Faraday gave some attention to the subject and dropped it, convinced that he had fallen among impostors. Later he was followed by Tyndall, who made the result of his observations the theme of a candid and amusing essay under the caption of "Science and the Spirits," which is published in the first volume of his "Fragments of Science." He, like Faraday, detected gross attempts to deceive. In a footnote to the essay referred to, he observes:

"Since the time when the foregoing remarks were written I have been more than once among the spirits, at their own invitation. They do not improve upon acquaintance. Surely no baser delusion ever obtained dominance over the weak mind of man."

The mood in which Tyndall began his inquiry, if skeptical, was not hostile. "Absolute unbelief in the facts," he states, "was by no means my condition of mind. On the contrary, I thought it probable that some physical principle, not evident to the Spiritualists themselves might under-

lie their manifestations." It happened that the Spiritualists who came within the range of his observation were of two classes—rank professional cheats, and gulls who were eager to be deceived. The gulls whom he encountered were not "mediums."

There is a possibility that Marconi may have found a worthier circle, and that his researches may afford more instructive results, shedding light upon hitherto obscure capacities of human sensitiveness, if not upon the state of the human entity after death.—*The Wisconsin*, Dec. 29, 1906.

A WONDERFUL GIFT.

This, it seems to me, is that of J. H. Lingo as told in February number of THE STELLAR RAY. But that he does not fully appreciate it and does not understand it at all, seems equally plain. The scenes, cities, landscapes, etc.,—which he sees, and the voices and conversations which he hears partly—may be echoes of a remote past, perhaps of some previous incarnation—or they may be scenes transpiring and people existing at the time seen; or, they might be prophetic of what he is to take part in, some future time. In either case, it is clearly clairvoyance, and by heeding and developing the gift, he may soon come to know the meaning of these visions. These wonderful powers are not idly bestowed but are given for help and knowledge to one's self and others.

A psychic friend has, in this way, received the story of the Lost Atlantis and his own part and life there.

Mr. L's experiences are like some

of my own when "going into the silence," and in seeing for others; with this difference, I enter the state voluntarily, while with him these trance conditions are not subject to his will.

Those "touches" of which he speaks, are undoubtedly those of some friend, an affinity—by which I mean some one mentally or spiritually on the same plane or in touch with him—desiring to communicate and coming in the astral form for that purpose—or someone from beyond who wishes to manifest to him. From the way he speaks I think he feels no fear, and that possibly he realizes it is a manifestation of the great love at the heart of the Universe. It seems a kindred phenomenon when his vocal chords are made to articulate words by something foreign to himself.

It appears to be some entity apart from his own, using him as a medium of expression. It might also be one in this life or from another sphere of existence. If, when he feels its coming, he would give himself up to it and would let the words speak to some third person present, the message might soon be received and progress made rapidly in the Psychic realm. From Mr. L's words, I believe he is to become acquainted with some helpful and high intelligence.

It is as Mrs. Wilcox says in an article in this same issue—"a sin against ourselves to be continually seeking advice from others." I would say, whether psychic or the disembodied of whom she speaks,—in regard to our material needs and wel-

fare for it prevents our psychic development—the use of our own divine powers. If we all listened and were still at times, we too would hear the murmur of the gods." It is psychic development that awaits Mr. L. I believe, in an unusual degree. We may, most of us—perhaps all if we give ourselves to it wholly when we do at all—get to the place in this development where no matter that really concerns us to know *now*, need remain an unsolved problem.

For the infinite lies all about us, only shut from sight by the fogs of ignorance and the mists of doubt. Once we let in the light of Truth and earnestly seek for knowledge, we may get direct answers in regard to all our needs material no less than spiritual. It comes in the "still, small voice, inaudible to the outer ear, but clear and real to the inner sense.

Etie M. Jordan,
Route 1, Tyro, Kansas.

REV. R. HEBER NEWTON, D. D.

By MRS. CHARLES BRIGHT

In view of the recent Church Congress held in Melbourne there could not be a more striking object-lesson for the clergy and laity assembled there than that of Rev. Dr. Heber Newton, of New York, "one of the ablest thinkers among the Board Churchmen of the American Episcopal denomination," as a Boston interviewer recently described him. He is not only this in the estimation of his contemporaries, but he is also one of the staunchest believers and exponents of a spiritual philosophy as represented by writers like F. W. H.

Myers, Dr. Minot J. Savage, Dr. Hodgson, Lilian Whiting, Ella Wheeler Wilcox and others whose clear vision has pierced the veil between the Seen and Unseen of mortal life. So broad and sympathetic are Dr. Newton's views in relation to every forward movement that it is a marvel that he can keep within the fences of any established Church. He is a living example of how a gifted preacher can lead his congregation; and while voicing all the in-rushing truths concerning the soul and its possibilities, and the interblending of the spiritual and mundane spheres, be accounted the best as well as the most popular preacher in New York. But he sees clearly enough that creeds as at present constituted must pass away. "Sooner or later," he says in a public address before the New York State Conference of Religion last May, "the time must come in the soul-world when the folly of fence-building must be seen, when the waste of it must be felt; and fences shall fall into decay that our fields may yield a wider harvest. Sooner or later, the day must dawn when the enthusiasm which has spent itself on the staking out of the claims of rival religions, and on the armed watch over them, shall turn into the sane and spiritual labor of a co-operative commonwealth of souls." After speaking of the various divisions, he says: "We may not naively ask as the child asked its mother—'Is God a Presbyterian?' We may not picture God after the fashion of certain mediæval artists as a divine, pope, but we all come perilously close to such a childish conception."

A BENEFICENT STRIKE.

By FRANK PARSONS.

Some years ago the tramway men and omnibus men in Paris were working 18 hours a day at \$1. to \$1.35. They asked for 12 hours a day at the same pay. The companies refused; they regarded 18 hours as a reasonable day's work—for the men, that is—they did not work the horses any such hours because it would cost them money if they wore out the horses too fast.

The men struck. Practically all the tramway and omnibus lines were tied up for three days. The press and the people were with the men. The companies gave in and the men got the 12-hour day.

On some of the tram lines now they have the 10-hour day, but most of the men tell me they work 12 hours, and a few of the omnibus men say they work 12 1-2 hours.

The ordinary day on the Paris tram and omnibus lines may be regarded as 12 hours at 5 francs to 6.50 francs a day—a vast improvement on 18 hours at the same pay.

A strike is not a nice way to settle difficulties. This one made a city full of people, or all of them who could not afford cab hire, go afoot or not go at all for three days. It seriously interfered with business and cost the city, the companies and the men a good deal of money. But it was worth all it cost and many times its cost.—*From an article in The Arena.*

I am very much delighted with THE STELLAR RAY and should like to see it go far and near, as it ap-

pears to be the clear thing—Joseph W. H. Moore, St. John's N. B. Can.

HOW TO STOP GOSSIP.

There are two words, simple enough in themselves, that introduce untold trouble into the world, and are responsible for more gossip, scandal and harm than any other two words in the English language. These two little words are nothing more than "They say." They have done more to ruin reputations than any other thing. If you never quote what "they say," you may be quite certain you are not a gossip. But if you find yourself telling your friends at all times what "they say," and at the same time lifting your eyebrows and shaking your head, you may rest assured you are saying something the world would be better for not hearing.—"Exchange."

HUMAN BODIES EMIT RAYS OF COLORED LIGHT.

ONE of the latest scientific discoveries is that all human beings emit rays of various colored light from their bodies and that the color of such rays is determined by one's mental and moral growth. The rays have been classified and thrown from the body on to screens by means of a delicate instrument, so that they become visible to persons of ordinary eyesight.

Anger gives rise to red of all shades, from brick red to brilliant scarlet, brutal anger shows as flashes of lurid, dull red from dark brown clouds, and the anger of "noble indignation" as a vivid scarlet.

Affection sends out clouds of rosy hue, varying from dull crimson, where the love is animal in nature, rose mingled with brown where selfish, or with dull green where jealous, to the most exquisite shades of delicate rose like the early flushes of the dawn, as love becomes purified from all selfish elements and flows out in wider circles of generous impersonal tenderness to all who are in need.

Intellect produces yellow rays—the pure reason directed to spiritual ends, giving rise to a very beautiful yellow, while used for more selfish ends or mingled with ambition it yields deeper shades of orange, clear and intense. And these rays are moulded into forms of color by thought, every thought takes forms as a color-shape, and according to the nature of the thought, so its color.

With the clearer vision will come the power to visualize every thought form projected in one's neighborhood. Not only the rays emanating from this person or that shall serve us as a guide to his character, but every thought he fashions shall be seen and its color noted. So that if it be an ill one and directed against us, though our mental matter fails to answer to the coarser vibration and no impression on our minds is made, we shall perceive the warning color and take note of the evil nature of the thinker.

To create beautiful thought forms, directing them on missions of love and charity, will be a never ending source of delight, and in so doing we shall awaken to a yet higher life, the spiritual, and draw nearer still to the

threshold of the Most High.—By Edward E. Long in *The Herald of The Golden Age*.

SELF-IMPROVEMENT AS AN ASSET.

E DUCATION is power. No matter how small your salary may be, every bit of valuable information you pick up, every bit of good reading or thinking you do, in fact everything you do to make yourself a larger and completer man or woman, will also help you to advance. I have known boys who were working very hard for very little money to do more for their advancement in their spare time, their half-holidays, by improving their minds, than by the actual work they did. Their salaries were insignificant in comparison with their growth of mind.

I know a young man who jumped in one bound from a salary of five thousand to ten thousand dollars, largely because of his insatiable effort at self-improvement. His great passion seemed to be to make the largest and completest man possible.

This young man is a good example of the possibility of reputation to help one on in the world. Everybody who knew him, knew that he was determined to make something of himself. It did not make any difference if his fellow employees wanted to throw their time away, he didn't. They soon found that it was of no use to try to tease him away from his reading or studying, for he had set his mind toward the future. He had no idea of being a little, small, pica-

yune man. He had a passion for enlargement, for growth. Those who worked with him were very much surprised at his rapid advancement; but there is a good reason for every bit of it. While they were spending their evenings and money trying to have a good time he was trying to educate himself by a rigid course of self-improvement.

Everywhere we see young men and young women tied to very ordinary positions all their lives simply because, though they had good brains, they were never cultivated, never developed. They never tried to improve themselves did not care to read anything. Their salaries on a Saturday night, and a good time, are about all they see; and the result the narrow, the contracted the pinched career. Men and women who have utilized only a very small percentage of their ability—not made it available by discipline and education,—always work at a great disadvantage. A man capable, by nature, of being an employer, is often compelled to be a very ordinary employee because his mind is totally untrained.—*Success*.

DREAM SAVES TRAIN.

Thomas Madden of Beverly, a section hand in the employ of the Boston & Maine, was disturbed through the night with a vivid dream that a rail was broken at the end of the Pleasant street bridge, Beverly. The vision of the track and the broken rail was so realistic that he dressed and hurried to the bridge to find that his dream was true. With the aid of several section hands the defective rail was

repaired just as the early morning train with its large list of passengers hove in sight.—*Boston Traveler*.

What Albert R. Wallace (the eminent-scientist) and Lillian Whiting (the brilliant Author) say about
PSYCHIC PHENOMENA.

AT a great international association of scientific men held in London about A. D. 1900, Alfred K. Wallace of world-wide fame said: "I have nothing new to tell you about spiritual phenomena. You want to know what my spiritualism has led me to? It has held me to a deeper consciousness of the needs of humanity; to a vast field of needed social reform; to devising the best methods of helping the struggling poor to help themselves; or how to place the weary feet of millions of honest toilers upon the firm foundation of such altruistic principles as when actualized shall make daily home life a blessing and a benediction."

What more can any religion teach?

Lillian Whiting, the brilliant author and writer, adds her testimony in the following words: "True spiritualism is simply the result—the inevitable result of a full acceptance of the spiritual teachings of Jesus, of the love his presence inspired, of the authority of the inspirations of the Bible, and of the latter day revelations of science."

"The universe is to me one grand, spiritual manifestation."

Could we forbear dispute and practise love.

We should agree as angels do above.
[Edmund Waller.]

MAN'S PURPOSE.

BY BERTHA SCHMIDT.

Man has wandered so far away from Nature that he fails to recognize many of the richest blessings which a loving Creator has everywhere placed about him. Shut up in his beautiful house, perfected by all the devices of mankind, so far as man can make things perfect, he has forgotten an outside life in which he rejoiced in his early youth. Thus he lives in a world of artificiality. Into his little spot of the earth he has brought all the toys for which his ambition has striven. He has attained the step on the ladder of society for which his heart has longed, but still he is unsatisfied. Too vain to doubt the wisdom of his cherished ambition, he rushes madly on. Exhausting his very life-forces in seeking advancement in business, in politics or social standing, he has no respect for the existence of other beings. They are merely a means of furthering his own interest.

When at length he has attained the height of his ambition, when he has reached the top of his ladder, he is still disappointed, for it leads to nothing. He sees only a vast emptiness. The bright object, floating in the sunlight, reflecting but *only* reflecting some of the beauties of Nature, was merely a bubble and now it has burst. He has lost his interest in life. Hope has vanished and he must go down to an old age, without joy and unsatisfied, with no trust in anything. And why? Because he has entered into business, society or politics? Never. They are the great systems

which God has taught man to fashion as a means to an end,—as a means by which he may serve his fellow-man, but he has used them as an end and that end has been self-aggrandizement.

He may still sparkle and scintillate in the artificial light of public favor but within at the heart, there is a hollowness and in his mad excitement, his senseless rush for gain, there is an ugly sound,—a rattle of degradation. It is the mutilation of his soul.

If on the other hand, when first perceiving his mistake, he has heeded the voice, telling him to turn backward and retrace his steps, with renewed energy he begins life over again. No longer blinded by the illusive shadow of his own greatness, he gradually recognizes the folly of his former life. There are before him a few examples of those who are living purely and simply. Their lives now possess for him a new charm. Once he had thought these men foolish; for then he, had been seeking himself and had almost lost his soul, now he forgets himself in service for others that he may again find himself.

Life possesses new joys and attractions. There is no sorrow but the haunting memory of wasted years. In gratitude, he glories in the morning sunrise and evening sunset; he observes the workings of God in the tiny blade as it grows from day to day, in the trees as they put forth buds in early spring; he exults in the heights of mountains and the beauty of green hill-sides; he loves birds and flowers and animals but best of all he serves his brother-man. For he has found

that greatness is not in show and ostentation but in his own humility and then not in himself but in God.

Finally by his loving example and his ever readiness to do for others, he has won the respect of those whom he would serve. Perhaps they even recognize him as their leader. But while he rejoices in the love of men, he glories more in the approval of his Maker.

For to live sweetly, purely, patiently, lovingly in the midst of the world's strife and yet apart and above it, is true greatness. It has been beautifully said, "Life's crowning victory belongs to those who have won no brilliant battle, suffered no crushing wrong, who have figured in no great drama, whose sphere was obscure, but who have loved great principles midst small duties, nourished sublime hopes amid vulgar cares, and illustrated eternal principles in trifles."

THERE are self-made men, but no ready-made men, and the force most used in molding the former is will power. Demosthenes was a great orator—self-made, not ready-made. Had we known him as a boy and heard that he wanted to become an orator, we would have smiled. A stuttering, puny, weak-voiced boy aspiring to a profession where strength of voice, fluency of speech and dignity of presence are necessary! But, smile as you please—Demosthenes wills to be an orator. With a pebble under his tongue he abolishes the impediment in his speech. Walking on the seashore when the waves were roaring, he shouted, and shouted louder—

louder—until he could be heard above the sea voice. Days and weeks and months he held himself to this task, and he emerged with a voice and power that were the admiration of his times and terrors to wrongdoers.

—*Detroit News Trib.* W. J. C.

A LESSON FROM NATURE.

WILL J. ERWOOD.

Riding through a beautiful valley in Wisconsin some years ago, I beheld in one portion, a bit of overhanging rock beneath which was a pile of decayed rubbish, vegetation and debris; in the midst of this I beheld a most beautiful violet, which looked, to me, doubly beautiful for having forced its way into expression amid such surroundings.

As I gazed upon it a thought came to me like a shock, and I quickly grabbed the driver by the arm, exclaiming as I did so: "Look! Look!" I felt that he should see what I saw, but his answer was: "Oh, yes, we have lots of them around here." The lesson was utterly lost upon him. Well, as I looked at the flower, the thought came to me—how like some lives—some men and women. There, in the midst of all that rubbish, was a place for that little harbinger of Spring and renewed life; a place in which this beauteous violet might blossom and make bright the one forbidding spot in the valley.

Looking more closely, I beheld farther back, in the shade of the bushes which grew just beyond, a great number of fragrant primroses and, numerous other violets. Then I said, the first one was a sentinel,

placed there by nature to prove that flowers existed there—that fragrance and beauty might be found in what appeared the most uninviting portion of the valley. And something said: "Tis thus with mankind."

No matter how forbidding the surroundings, there is yet a place in the economy of man for the glorious flower of truth—for the beautiful flowers of the mind to bloom; and, if we will but observe the modest "violet of truth" which has forced its way through the grim surroundings of falsehood and error, and distrust, we will be encouraged to look further, finding ourselves rewarded by discovering many fragrant and beautiful blossoms of character, and life will be the more sweet therefor.

Now, what has all of this been said for? To impress everyone who reads that there is to be found everywhere, truths that are needed by us all; truths, which, in our eagerness to exploit this system or that, we have trodden under foot, and then wonder why things are as disconnected as they seem.

Our conscious life is made up of the experiences we have, and the use to which they are put. We are endowed with powers of discernment and discrimination, which are either a bane or a blessing, as the case may be. But too often, we have such an exalted opinion of ourselves and the ideas we would foist upon the public that we walk rough shod over truths that are more luminous by far than anything we have beheld before.

We are always willing to admit that *we* are *right*, and that the other

fellow is *wrong*. We forget that there is no soul who has not the same inherent attributes, as those with which we have been blessed. 'Tis time that all of this was thrown away, and that we as individuals settle down to the fact of living and learning, as the means whereby the mountain's top may be reached.

There is no soul from whom we may not learn something; no condition of life from which a lesson may not be gleaned, if we but so live as to be entitled to the name "truth-seeker." For that reason, it behooves us to "sit up and take notice" of all the little things which mean so much to us if we but apply them.

Gazing upon but one phase of life we become set—and when a mind ceases to be reasonably plastic it ceases to grow—and we lose the better things that are springing up daily. We have made a fetish of authority—old authority, and we think that everything must conform to that—but this is not so, for progress is elastic, and we grow because we can reach out everywhere and get that which is essential. We cannot become well rounded out souls unless we see all sides of the sphere of life.

It is for this I call attention to the violet growing in obscurity and debris, that it might prove a great truth. Beauty, and truth may be found wherever we seek, provided we are ready for the truth. Let's be truth-seekers all, willing always to accept the things that are true, no matter how many of the idols of preconceived opinion have to be thrown down. That is the falling of an erroneous idea, as compared to the

emancipation of a great truth which has been hidden away by the debris of ignorance.

No one can say: "I know it all." None can say we have reached the last analysis upon the subject of life. But all can say: "I am eager to learn." Then eliminate the fear, the hatred, the prejudice and the bigotry from the mental storehouse and open the mind to all truth—to the things that are needful, and we shall indeed begin to realize our oneness with the Deific.

We are surely related to the stars, the planets and the suns; so also are we related to the flowers, the rocks and the trees, as well as man, and it is only as we acknowledge our kinship, and live in accordance therewith, that we are enabled to get the larger view of life which makes us know that for the Human Soul, Scion of Divinity, there are no limitations.—*Will J. Erwood*, 251 W. Main St., Peru, Ind.

THE OMNIPOTENCE OF COLOR.

By ISAAC NEWTON VAIL—PASADENA, CAL.

In the January number of THE STELLAR RAY, page 13, I find the far reaching query. "Does anyone doubt the effect of color on the human organism?" The vitalizing theme of Sun and Star influence is a larger and grander one than most people are willing to concede and I trust that the effort of editor Hodges to peep into secret recesses will bear the golden fruit, which in my younger days tempted me along similar lines of thought. It has been more than a quarter of a century since I began to

examine the strange influence different colored light had upon life phases, and found to my great surprise that blue, green and violet colors had a depauperating and life-shortening effect on all organic nature, while the red, orange and yellow on the other hand had the effect to accentuate life vigor, and prolong its existence.

My experiments were with the lower order of animal life and with vegetable forms and with the rude means of experimentation at my command. I convinced myself that if these activinic powers of the sun beam, (i. e. solar chemism) could be sifted out, the inevitable result would be the installation of a different order of life on our globe, in which the great longevity of the human family, spoken of both in profane and sacred history, would be repeated. The old chronicles of Greece, Rome, India and Egypt, tell us "that men lived slowly and long." The old Vedas say that the race was "well nigh immortal, but not deathless." These old witnesses led to the conclusion that if such testimony, thus petrified in old thought strata, had any basis of fact, as is now conceded, then the solar orb, once had its active death-dealing colors sifted out on their way to the earth. At that time I made the discovery that light in passing through moist vapor media, was actually thus sifted, in its passage, this in turn necessitated the erection of an old world canopy of aqueous vapors such a canopy as we find revolving about each of several of our planets to-day. This conclusion was reached in the later sixties and I want to say

that a most rigid examination has fully established the fact that away back in the oldest historic time, humanity actually saw such a vapory canopy. I have found its very name in different tongues and in part its history has been rescued from the past. In Egyptian "thought Canopus" was its name and the history of that god proves my contention to be unassailable.

In 1874 I published the sum of my conclusions in pamphlet form. I will quote some extracts from that volume to show that long before the X ray or the radium habit was known, the writer urged the claim that a great ocean of aqueous vapors once existed about the earth as an actual controller of solar radio-activity. On page 9 is the statement. "I claim that the earth in antediluvian times was surrounded by a huge belt of waters. That it was visible to the first inhabitants of the earth." "The Hebrews declare it to be strong as a Molten looking glass," "They said, praise him, ye waters that are above the heavens." But if there was at one time a body of water, (vapors) above, where is it now?" Then follows an effort to show that the aqueous canopy was the Great Deep broken up at the time of the Flood, when the sun light no longer sifted, came in and made the bow as a sign that no more such floods could occur. The one plain allusion that the great longevity of man began to decline immediately after the flood, when a "new covenant" was made between heaven and earth, first to four hundred, then to two hundred and finally

to three score and ten years is a dovetailing of testimony which commands more consideration than it is getting.

Since the above little book was published, I have seen small pox-patients immersed as a necessity in hospital wards where none but the healing rays are allowed to enter. The blue, green and violet are rigidly excluded and all because they are destructive colors. On the other hand Russian tyranny and intolerance has learned the barbarous art of immersing captives in cells where only a blaze of the death dealing rays can enter. The blue is generally used in this horrid practice and I learn that in less than a year the victims come forth, physically and mentally shattered, perfect imbeciles.

It is a tale of the omnipotence of color and it awakens the wish that we could rob the sun-beam of its death dealing powers. I would banish the green, red and the blue from nature. I would erect the old time canopy or its equivalent and give the red, yellow and orange full command of the world. In such a world the race once lived well nigh immortal. I think this can be proven beyond a doubt for as before stated old world terms and fossilized thought prove that a canopy of aqueous vapors surrounded the earth during the cradle time of man. If this be true there is no escape from the conclusion that the deadly rays were held in check and the constructive and life prolonging beams were in control of the world. —Isaac Newton Vail, Pasadena, Calif.

MUST NOT ERR.

Says: REV. G. H. WAID.

WE must not permit ourselves, even by inference, to fall into the common error that Christ must have come into the world by means of the virgin birth," said Rev. G. H. Waid, editor of the Christian Herald, in a paper on "The Doctrine of Incarnation" before the Baptist Minister's meeting recently. "The faith of the disciples did not spring from a knowledge of the mystery attending his advent and we doubt if they had any such knowledge until after His ascension. Their faith in Him was inspired by his daily life of activity and devotion.

"We must confess lack of old testament prediction. The only verse which looks like a prophecy on this point is in Isaiah—'Behold a virgin shall conceive and bear a son, and shall call his name Immanuel;' but this prophecy could scarcely have had any reference to the manner of the birth of Christ, at least in the minds of the Jews to whom it was given."

Feb. 1st, 1907.

The Editor THE STELLAR RAY.

Dear Sir—

In reply to the inquiry of J. H. Lingo, Daleville Ala., I beg to submit the following: Among the latest conceptions of such scientists as Sir Oliver Lodge, Prof. Crookes, Lord Kelvin etc., is that which asserts the probability that matter exists in other conditions than that known to us as Physical. The student of Occult-

ism has long known this to be a fact and further, that matter exists in states or "planes" in varying degrees of density, the physical form being the most dense. Each plane has its particular range of vibration to which Consciousness responds and in which the Consciousness causes vibrations of a definite rate. Individual human Evolution in one of its greatest aspects consists in training the real man to respond to the vibratory rate on all "planes" and consequently to function freely in every region of the Universe. This achievement lies directly in the path of all of us and will ultimately be a power possessed by the entire human race.

Your correspondent has partly developed the power of seeing, hearing, that is of responding to vibrations coming from the next higher state of matter. He is developing astral sight or clairvoyance. The reason that the experiences come "after retiring at night" is because then the heavy impacts of daily physical life have for the time being ceased. The real man stands clothed in his "Astral Vehicle" and can respond to vibrations coming from that state of matter.

Trusting that those few remarks may lead your correspondent to study the matter.

I am Respectfully Yours

Hugh F. Munro

What is the Kingdom of God? A perfect expansion of the conscience of the universe. God who now reigns so imperfectly will some day reign perfectly and completely.—*Maxims of Ernest Renan.*

BOOKS AND REVIEWS.

THE LIFE PRIMER.

By C. R. TUTTLE.

The author claims that those afflicted by an objectionable habit or ailment who will read and study this volume with a desire for more power, love and wisdom, will find themselves delivered from such habit or ailment before the book is completed.

In the preface Mr. Tuttle says, "Ten thousand are famishing for knowledge to-day, where one is starving for physical food". And claims that knowledge is the bread of life, and that with an ever increasing supply of the former, there will be plenty of the latter.

He calls his book the Life Primer, its main purpose being to arouse interest in the study of life.

Creation by thinking, By the same author, elaborates a method of voluntarily conscious thinking, which is within the functional powers of all and which if applied by students will result in a rich harvest of power, health, peace and happiness.

You will find these books in our advertising columns. Dr. J. H. Taylor, principal of the Cleveland branch of Thought Science School advertises them for sale.

FREEDOM TALKS, by Dr. Sears, President of the School of Mental Psychology of Boston, is bound in

dark gray embossed in silver and printed in large type.

Its author, Dr. Julia Seaten Sears, is the pastor of the New Thought Church of Boston and Freedom Talks contain a number of New Thought lectures delivered by Dr. Sears last winter. So many requests were received for copies of these lectures that it was decided to publish them in book form.

THE OBJECT OF LIVING.

Is the second series of "Chips from the Rock of Truth" and is published by its author, Will J. Erwood, of La Crosse, Wis. The writer's aim is to help his fellow beings to a conscious object of living.

The booklet is filled with aphorisms of Truth, inspiring courage, cheerfulness and optimism.

MOUNTAINS REMOVED.

By Wm. Porter Townsend—is a new book on Self-Culture and Self-Mastery. It shows that success and greatness are attainable, presents valuable advice bearing upon the perfecting of the physical form, of possessing oneself of coveted health. It offers some success thoughts to be memorized and made a part of one's purpose.

Address William Porter Townsend, Sarversville, Pa., Butler County.

The February issue of *The Nautilus*, published in Holyoke, Mass., by the editors, William E. and Elizabeth Towne, contains its usual quota of good things, among them, "The Constructive Power of Love" by Grace Mc Gowan Cooke, and "One of the Secrets" by William E. Towne.

Parket H. Sercome, editor of *To-Morrow*, keeps on knocking at the present social and economic systems. He claims "that although we know how to develop good character there is not yet a single institution in all the land scientifically arranged for this purpose."

VOICES OF THE DEAD.

Paper, type and ink are the body in which the soul is domiciled. And these three, body, soul and habiliment, are a triad which should be adjusted to one another by the laws of harmony and good sense. Books are the voices of the dead—a main instrument of communion with the vast human procession of the other world. Second to none as friends to the individual, they are first and foremost as bonds and rivets of the race.—*Boston Transcript*.

STELLAR SCIENCE

THE SIGN CANCER.

This year the Sun enters Cancer at 2:42 A. M. of June 22nd and enters Leo at 1:33 P. M. Chicago Standard Time, on July 23rd. All persons born in this sign partake somewhat of the following description:

The Sun in the fourth house, or sign of Cancer, is good for money or property gained from the parents; also through some occupation connected with water or liquids, with house or land property, or shipping. In a slight measure it inclines to such occupations as detectives, gaolers, policemen or connected with hospitals or poorhouse, some public occupation not refined, not popular, plebeian; will reside near the water. It is un-

favorable for a strong constitution and longevity for the parents, and also for marriage in female's horoscope; still if marriage occurs money will be gained through the husband. It inclines the native to home. He is attached to the home and family life and the mother and prospers with house and land property. It favors the birth of children, but if much afflicted, they will be sickly or not prosperous. He is easy going, also fond of pleasure and amusements. It is a good position for the end of life, when not afflicted. In a bad horoscope it may incline to dissipations and evil courses. It weakens the will somewhat, and renders the native untrustworthy, threatens obstacles and disappointments.

LUCKY AND UNLUCKY DAYS.

All days are good for some wise purpose in the economy of Nature and strictly speaking there are neither lucky nor unlucky days.

There's no such thing as luck unless it's spelt with a P. (pluck.) All is in harmonious accord with immutable law upon the higher planes of intelligent action though discord and inharmony may seem to be here upon earth. Nature has her times for growth, her days of sunshine, her periods of decay or dissolution, her dark nights for recuperation, all governed by irrefutable laws. Man as a part of Nature must obey and learn to harmonize with the action of these laws. One's horoscope will always show some lack of perfect balance during his life for the vibrations of Jupiter, Venus and other planets do not appear equally potent or equally well-placed. When the moon is passing over, or in good aspect to, the positions of either Jupiter, Venus, or your own ruler held at birth her vibrations become constructive and growth-promoting, stronger and more potent within you. This is one of the forcauses for your fortunate (or lucky) periods.

These are fortunate for you only because growth is then in the line of your desire and possibly in opposition to the desires of others who will have like influences affecting them to produce similar results at very different parts of the year, month, or day.

To determine the fortunate periods of one's life requires much calculation. As a rule the horoscope shows these by the signs in which Jupiter,

Venus, and the ascendant are located, for each sign has a ruling planet that accords with the cosmic vibrations at sunrise of some one of the days of the week. Whatever days these may be, also the day of birth and the day indicated by the sign the sun was in, are given as "lucky day's"

What is called luck, but what the truly scientific astrologer simply calls favoring or disfavoring impulses having a tendency to advance or hinder the accomplishment of one's desires come upon these days more often during each person's life than upon others of the seven days of the week. Each day bears the name of one of the planetary activities in the following order Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Sun, Moon, Mars etc. If these, or their symbols, are extended or placed upon a circle and read alternately in a reverse order they follow the old Chaldean system of naming the planets in the order of their influences or potencies and in the order in which their influences act during the twenty-four planetary hours of each day.

By applying a knowledge of the times and the nature of planetary impulses (astral forces) to his daily life man can attain power and harmonize his desires with those of "All Nature Itself." And then for him all his days become lucky days.

Life is an arrow—therefore you must know

What mark to aim at, how to use the bow—

Then draw it to the head and let it go.
—Henry VanDyke.

STUDY OF ASTROLOGY AS A SOLUTION OF CRIME AND WOE.

WITH EXTRACTS FROM A RECENT
LECTURE BY MRS. JENNIE CHAM-
BERLAIN, IN OAKLAND CALIF.

Initiative steps in the establishing of a branch to the Eugenic Society, a national organization formed for the purpose of studying the propagation of the human race which was recently held at a meeting of some twenty-five persons, held in Forester's Hall. The assemblage was an enthusiastic one, made up of both sexes, the ladies being in the majority.

Some, whose curiosity had been aroused by the announcement of the intention to establish such a society for the studying of the propagation of the human race and the acquiring of means whereby the race can be made more healthful and successful, attended the meeting in order to learn more of the subject, while others advanced their ideas concerning the manner in which the object can be carried to a successful conclusion.

"It seems to me that the time has arrived for us to see and hear of the hereditary influences and pre-natal environments which affect the propagation of the human race. For eighteen years I have been interested in the planetary influences, and I have had some wonderful experiences. My deductions have never failed me, and I have found that if a child is born in the right sign, it will be healthy and successful.

"We have been looking for a solution of the crime and woe which has

befallen many of us. We wonder why our jails, homes for the feeble-minded and insane asylums are filled to overflowing. My solution for this is that the birth of a child be so regulated that it will come under a fortunate sign.

"The atmosphere is charged with elements, which come from the planets. These elements contain magnetic influences which start the brain of the babe when it is born. The first day of a child's life develops its health for a year.

The question was asked: "What good would it do to know our horoscopes?" Mrs. Chamberlain's reply was: "It would save life, would teach us to be on our guard when sick spells were coming on. Would harmonize the relations of parents and children, and would save lewd men and fallen women.

Mrs. Chamberlain's answer to the following question was in the affirmative: "Is it possible to have children well-born?" She continued her assertion by saying that the time of birth could be so regulated that it would fall in the proper sign, almost to the second.

Rev. Robert Whitaker, pastor of the Twenty-third avenue Baptist church, expressed himself as heartily in favor of the movement. Concerning the matter he said:

"If the members of the organization are true in their purpose it is one of the grandest movements ever started. If as much attention was paid to the scientific propagation of the human family as is given to that of the lower class of animals, this

world would contain many perfect beings. Time and energy have for centuries been spent by scientists in research into the animal kingdom of lower origin. And yet the human family, the highest developed form of animal, has been left to take care of itself and to be born as it pleased."

"WE ARE MASTERS OF OUR TOMORROWS."

In this idea of evolution let us see how a knowledge of the law may be utilized for the control of destiny. Let us glance over an ordinary horoscope, and learn how necessity and free will are both at work, and at work in harmony. Here we have before us a passionate nature, showing definite characteristics, some good, some bad, a physical body fairly formed and healthy, but with nothing special in the natural figure. Suppose the person has given some thought to astrology, which is the manifestation of law in working activity. He finds himself with a certain stock in hand, and he must endeavor to do the best he can with it. Great mental power is not in his grasp; many temptations are about him, to which his passionate nature yields, even though he feels compunction for so doing. He finds he cannot avoid troubles of many kinds. He can only bear the pain as best he may; he cannot escape from it. He sees that all these things are true, and on first realization, he feels somewhat like a slave under the lash of grim destiny; astrology cannot alter his horoscope, for he has limited himself. He is bound by his desires,

chained by errors of an earlier day.

This is the fate side truly, but how about the free will? Is there no aid, is there no "balm in Gilead?" Most emphatically, yes. First he must learn to accept the conditions under which he finds himself, realizing that these disabilities are self made, whether it be bodily pain, mental unrest, sadness, fear or deformity. A student worthy of the name must believe in that perfect law of justice which he ever seeks to unravel and expound. He understands and realizes that the conditions of life in which men find themselves are not accidents nor freaks of nature. True, astrology explains and justifies the inequalities of human life; they are no accident, but the effect of a self generated cause, by nature's slow process which led from infancy to manhood. The personal life has been composed of distinct days, separated from each other by nights of sleep. In the divine plan of evolution mankind is educated from the lowest stage of human littleness to the highest plane of infinite wisdom, but the individuality is formed by many and varied expressions of life. In each expression the individuality acts, learns and forms character, and as is that character so must be those expressions of life that follow it. Rebirth is the law of human development, humanity must pass through many expressions in order to advance and struggle upward to perfection. The horoscope expresses the extent to which the individuality has advanced at the birth into physical form, and the individuals are just what they have made themselves, and

the condition in life is that for which they are fitted. Let this truth be realized, that the present maps of life are but the sum and substance of the past, and that the chart expresses exactly what you are, for your character is you.

No earnest student of astrology could believe in divine favoritism. The belief that the God of the systems is willful or capricious, dealing out joys or sorrows just by accident or fancy, petting one of his children and chastising another, without any regard for moral worth or character—such a belief is galling. In such a being confidence would be impossible, and those who are privileged to study the evolutionary law feel that the great law of cause and effect is being demonstrated. Astrology is no respecter of persons. It regards one personality precisely as another, and notes the very smallest act in its complete account book, and when the time arrives for settlement, either to-day or to-morrow, here and now, or in the next expression of life, pays each debt, and with exact and scrupulous fidelity as each birth figure proves. This law realized and its workings partly discerned, it acquits providence, calms all resentment and discontent and indicates justice. Thus it is for each one to feel all his endeavors to lead to a nobler life stimulated by this knowledge and wisdom. An old proverb from the Hitopadestia reads thus: "Look, the clay dries into iron, but the potter moulds the clay. Destiny to-day is master; man was master yesterday." Thus we are master of our to-morrows, however much we are hampered

to-day by the results of our yesterdays. Let the student impress this firmly upon his mind,—master of our to-morrows. The mould of the figure is practically in our hands to-day. The quality of our next expression does not arise from chance or from superior will, but from the effects of new causes we are generating in the present. The responsibility and power are ours alone. He then, who desires a better horoscope must better his present nātal figure. Seek to overcome this stellar ruling of an evil nature now; note the faults which mar the life; the sloth, passions, discontent, rashness, thoughtlessness, covetousness, hatred, etc., and seek to overcome these habits of the past; or, in other words, seek to help on evolution by co-operating with the law. Try and realize the natural figure and set the will to make the best of it, and improve self. Instead of saying within, "Why should I suffer?" say rather, "What have I done unwisely in the past that I find myself in such a condition in the present?"—*Science and Key of Life.*

From the foot hills of modern science it has been customary to look with pity and contempt upon the Astrologers of the middle ages, as dabblers in a supposed science purporting to teach that the stars had an influence upon man.

An allusion to astrology was always good to raise a laugh among scientists. Astrologers and Alchemists were classed as dreamers and charlatans. During the past century, however, astral science is being rec-

ognized as the interpreter of the laws governing the universe.

The influence of the planets upon the earth is now indisputable and fresh proofs of these electric and magnetic forces are constantly presenting themselves to intelligent minds. "At this mistress of science the ignorant may rail, but they cannot remove the seal from off the bond."

WE ARE AKIN TO THE STARS.

Extract from an Article in the *February Nautilus*.

BY ELLA FLETCHER.

We Are Akin to the Stars.

The new science declares confidently that we are akin to the stars, meaning thereby that, being composed of like elements though in vastly different states, we have through countless ages evolved therefrom. Yet it would cut us off entirely from that influence now! And this is the great stumbling block of progress.

When science goes further and recognizes that mankind, as also every living creature and every visible, material thing, is ever in the making and has never been severed from that original kinship, which influences us daily and hourly, humanity will gain an immense impetus in the upward ascent of the evolutionary spiral towards the development of spiritual senses. The X-ray foreshadows the powers humanity will thus gain.

Fortunately, recent discoveries are fast undermining the walls between the visible and invisible that material-

ism has with such blind zeal endeavored to render impregnable. It is of vast significance to have discovered that "The chemistry of all parts of space is the same." The factor which they leave out of all their calculations and investigations is "The Life-Movement of the Spirit through the Rhythm of Things." This is the energy within energy behind all phenomena, an energy of which we are a part, and of which we use whatever we will; that is whatever we fit ourselves for through training of will and desire and thought.

Of stupendous import to the race is it to study present stellar influences, realizing that the most distant star that lights the midnight canopy has its not insignificant part to play in the Cosmic whole—just as every atom and molecule in the physical body has its use and connection with that whole. All phenomena, atmospheric, terrene, physical, or mental may be traced to Cosmic energies, *a part of which we are.*

STELLAR RAYS.

Touching the facts relating to Astrology, let us now reason together and see if we shall find sane reasonings to support the credulity of those who are inclined to still believe in the most ancient of all Sciences.

In the light of recent discovery and progress let us see just what part of this subject is still worthy of our candid consideration.

We will all admit that most diseases, Pneumonia, Typhoid fever, and many other fevers and inflammations show a marked change on the

7th, 14th and 21st day and that a culmination on the 27th or 28th day may be expected. We think that the Moon exerts a special influence upon all such cases. The same is true of Small Pox and other eruptive fevers.

Now, being duly reverent in some sense, we must all admit the reality of the existence of an Over Principle which we may call God. We do not, being finite, have to further define this principle; yet we cannot in a broad sense deny the existence of it.

We may safely assume that there's no God that would have us ignorant of truths which can lift up the mind of mortals or make our lives larger.

We find that the Zodiacal Sign which is rising at the exact time of the birth of any person, will closely define and describe the physical and mental qualities of the man or woman to be.

If there be those who doubt this truth, they may overcome or confirm their doubt by giving exact time, place and sex to any competent person and see what his calculations will show.

If this fact of lunar influence can be positively proven in any number of cases, it is eminently worthy of our consideration and profound respect. I will say here that I am sure that this truth can be established to the entire satisfaction of any reasonable person.

I am not setting forth what I believe, but what I think I have come to know. Things I once scoffed at but later gave an honest trial. Now we will look a little deeper into this most intricate question.

From post-mortem examinations performed on human subjects and on beasts we are certain that these physical conditions special types such as blondes and brunettes, red head and fair complexion or dark curly hair and indications of dark complexions; and the white and red, markings or spotted and black colors in cattle are just as distinct as they appear after a natural birth.

These facts inclined me to scout as dreamy the claims of Astrology. But later I found all these claims well supported.

Now, this inclines me to believe that NOTHING HAPPENS BY CHANCE, that long before these markings in the animals and these physical types in the human subjects were formed a Divine law set in and the time was appointed at which this foetal condition should culminate; that no accident can drop in to frustrate the plan; for it forever comes on time, exactly under it's appointed sign As Longfellow puts it, "There's a destiny rules our ends, rough hew them as we may". A careless accident seems to be proven no accident at all but to fit into the great niche as scheduled by nature and cannot go amiss.

I would not try to teach blind fate or fatalism as a fact, but the above conclusion is the only one left me. Yet while fate and foreordination is here clearly set forth it is only one side of the case, for free will can be equally well established and is equally or even more important for us to recognize. It is just the other side of the case.

For instance the Solar System we call centripetal, because it holds our planets in their proper spheres or places, and prevents them from wandering off in space to be lost. We may class this benefic force which seems so very good as foreordination, Divine. But that which we call free will force, centrifugal force, the selfish weight of each planet is forever at work and is equally necessary. It "balances all" and it prevents these bodies from yielding to this centripetal force and falling into our Sun to be lost there.

We find that each is all necessary and good; in fact that, there is no evil, no unnecessary thing. We often complain of the evils about us and deplore their existence, well, stop a moment and think. What kind of character would any one develop if we could grow up in a world without resisting and overcoming many temptations known as evils? Every one of them may serve us, help to make us strong, that we "be not overcome with evil" but that we may "overcome evil with good" high endeavors, and lofty aims. I would plead with this age that we treat not too lightly this grand science. The scientific Configurations of the Gods.

Certainly the probable fitness for various callings and pursuits can be foreknown by parents for each precious child that our efforts in their behalf may be not wasted or worse as we so often see.

No two of us are alike endowed. We all have weaknesses and faults. No man abiding in the flesh has ever yet been able to shake off all of them during this life, but we can all im-

prove. We can know these and at least, intelligently try to overcome them.

Then too, by a candid effort applied in due time we may go far towards robbing the divorce courts and our hearts of much anguish. These things will come if we will only learn the few simple rules in regard to them and apply them in daily life. Admitting a large latitude for prudence and good hard sense, still the general fitness of people should be carefully and coldly calculated before the blend is made that then the hot adherence might be made sweet.—*L. H. Henley, M. D. D. S., Marshall, Tex.*

NATURE'S ETERNAL CIRCLES.

Nature teaches us that she works in eternal circles.

It is her circles and the law governing their periodicity that man studies and that astrology reduces to a science for the purpose of determining the character of influence that is in action at the birth of a person and at subsequent times in his career. When man takes himself in hand and begins his study of self, with the assistance astrology can give him he finds that his most interior feelings may be analyzed and related to influences that pervade the great circle of the universe and that all he is now may be determined by knowledge of how nature forces combine to produce her various results. He finds himself the product of these forces, a combination of spirit and matter, a soul or mind affected in various ways and apparently related

in some way to the motion of the astral bodies that circle around the earth. He finds himself bound by a brotherly and an unseverable relation to every other person or group of atoms in the solar circle though they may appear to be acting upon differing planes of consciousness. As he studies nature's profound mysteries and comes to know himself well, he finds new mental forces springing up within him, by cultivating and strengthening these he obtains a realization of his purpose in life with a desire to assist in the elevation of humanity.

Knowing the effects of his own earth's revolution through the different portions of her circular path round the sun and that like influences produce similar results he groups facts of world-history for thousands of years and surveying these with his newly acquired powers finds at once the key to the problem of his acquisitions. He has been unconsciously approaching the attainment of his present power through many ages. When the Bull of Taurus and the Pleiades ruled the destiny of Deuderah, he was a youth. When the spire of Mizraim was upheld by the Crab, he was still young. When the Lion and the Virgin lay down together and propounded the riddle of the Sphinx, it was he who spoke, He knew the builders of the Pyramids, and was well acquainted with Lao-Tze.

He saw the birth of Buddha, viewed the death on the cross, and is still as young as ever; still learning to decipher through astrological in-

fluences; He finds as through no other science, the supreme conception, the union of the Father-Mother, that divine union which gives him conscious Sonship in God.—*Zamael*.

BY the light of the science of Astrology, man sees, in the present age, that the solar system in traveling its orbit has brought with it this little planet on which he rides into an atmosphere of psychic forces productive of electrical and aerial inventiveness such as has not existed before within the time of *written* history. This atmosphere corresponds to what he has learned of the aerial, psychic sign Aquarius in the little zodiac with which he is familiar: that sign which is known to him as the sign of the man and which in its larger scope must symbolize the coming "Age of Man."—*Zamael*.

All sorts of things and weather
Must be taken in together,
To make up a year
And a sphere. *Emerson.*

God gave me a little song
To sing upon the way;
Rough may be the road and long,
Dark may be the day;
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,
Make the whole world gay.
Laura E. Richards.

All intelligence is an inspiration. An artist is as much inspired as a prophet.

GOOD NATURED AGAIN.

Good Humor Returns With Change to Proper Food.

"For many years I was a constant sufferer from indigestion, and nervousness amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me, till one day, I happened to notice Grape-Nuts in a grocery store, and bought a package, out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness. Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eye-sight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for 20 years. No amount of money would induce me to surrender what I have gained through

the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

DEEP BREATHING FOR HEALTH AND VIGOUR.

Breathing may be considered the most important of all the functions of the body, and the value of correct breathing in the development and maintenance of perfect health and mental and bodily vigour cannot be over-estimated. This has been amply illustrated by the Rontgen Rays, but it is nevertheless apparent to the careful observer that very few people take more than two-thirds of the proper amount into the lungs. By practice, however, the full amount can be taken in with ease, and a considerable gain in chest girth is the consequence, with a corresponding improvement of health and reduction of effort. Breathing has, in fact, an extraordinary effect upon health, and one's mental power, happiness, and self-control may be greatly increased by a correct appreciation of the science of breath.

It is obvious that, unless fresh air in sufficient quantities reaches the lungs, the blood cannot be purified; consequently the body is robbed of nourishment, and the waste products of the system, which should have been destroyed, are returned to the circulation, thus poisoning the system and setting up disease. When the oxygen comes into contact with the blood it unites with the hæmoglobin of the blood, and is carried to every cell,

THE STELLAR RAY.

tissue, muscle, and organ, which it invigorates and strengthens. And not only is every part vitalised by the oxygen, but the act of digestion depends materially upon the oxygenation of the food, and this can only be accomplished by the oxygen in the blood coming in contact with the food and producing a certain form of combustion. It is therefore necessary that a proper supply of oxygen be taken through the lungs. Every particle of food and drink must be oxygenated before it can yield us the proper nourishment and before the waste products can be reduced to the proper condition to be eliminated from the system. Lack of sufficient oxygen means imperfect nutrition, imperfect elimination, and imperfect health. Moreover, the combustion arising from the change in the waste products generates heat and equalises the temperature of the body. Hence good breathing is a safeguard against colds and chills.—*Health Record*, Jan. 1907, London England.

SEA-ROVER'S REMEDY.

Postum Coffee and its Power to Rebuild.

The young daughter of a government officer whose duties keep him almost constantly on board ship between this country and Europe, tells an interesting tale of the use her father made of Nature's food remedy to cure an attack of malarial fever:

"Father recently returned from a long sea-trip, bed-ridden and emaciated from an attack of malarial chills and fever," she writes: "In such

cases people usually dose themselves with medicines, and we were surprised when he, instead of employing drugs, proceeded to devote himself exclusively to Postum Food Coffee, of which he has long been fond. He used two or more cups at each meal, drinking it very hot, and between meals quenched his fever-engendered thirst at all hours of the day and night from a supply we kept ready in the water-cooler. For several days his only drink and sometimes his only food was Postum Coffee, hot or cold, according to the moment's fancy.

"Within a day or two his improvement was noticeable, and within a week he was a well man again, able to resume his arduous occupation.

"He first began to drink Postum Food Coffee several years ago, as a remedy for insomnia, for which he found it invaluable, and likes it so much and finds it so beneficial that he always uses it when he is at home where he can get it." Name given by Postum Co., Battle Creek, Mich. While this man uses Postum as a remedy, it is in no sense a medicine but only food in liquid form. But this is nature's way and "There's a reason." See the little book, "The Road to Wellville," in pkgs.

I consider the magazine much improved and if you can keep it constantly in tone with its present subject matter, I am sure you will find a constantly increased circulation.—*Geo. B. Parker*, Stockton, Calif.

The Nautilus.

The Leading Magazine of New Thought.



Elizabeth Towne.

Ella Wheeler Wilcox, a woman writer, has written for *The Nautilus* over two years, and recommends it to scores of her friends, and sends subscriptions for many others whom she thinks would be helped by it.

Among the regular contributors to the present volume are the following well-known writers, who help to make *The Nautilus* the most valuable and interesting magazine of its kind—Edwin Markham, Florence Morse Kingsley, Frederick Rosslyn, Prof. Edgar A. Larkin of Mt. Lowe Observatory, Henry Wood, W. R. C. Latson, M. D., Editor of *Health Culture*, Hon. Floyd B. Wilson, Grace MacGowan Cooke, Rose Woodallen Chapman, and Eleanor Kirk.

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And don't miss Wallace D. Wattles' splendid series on "The New Physiology," including mind cure, development of will, etc.

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Special. For \$1.00 the publisher will send you "The Nautilus" one year, and a copy of "Happiness and Marriage," by Elizabeth Towne, a book which treats of the everyday problems in married life, and tells how to solve them. Ought to be in the hands of every man and woman, young and old. Regular price of book alone, 50c. Send \$1.00 now for both book and magazine to Elizabeth Towne, Dept. 17, Holyoke, Mass.

P. S.—If you are extra cautious send ten cents for a three months' trial of *The Nautilus*. You will wish though that you had sent the dollar for 12 numbers and the book.

The Nautilus aims to help its readers in the personal problems of life. It is unlike any other magazine printed—unique in its field.

The Nautilus treats of the science of life. Its articles are such as promote healthy, harmonious and happy living. But do not get the idea that the magazine is heavy. It is bright and interesting from cover to cover.

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STOP THAT PAIN

There is only one disease—Congestion
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Most gratefully yours,
(Signed) H. M. Hays.

Tottenville, N. Y., February 10, 1907.

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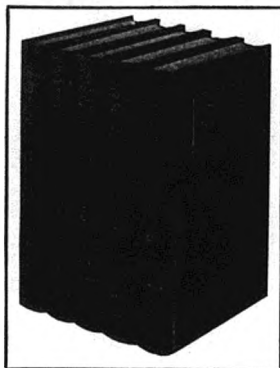
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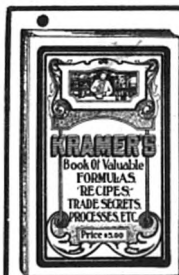
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